

*Chandra Kavyam*

*Sataka Chandrika*

*Laghu Parasari*

Translated from Tamil Book by name

‘Chandra Kaviyam’ By

Nakkeerar Natarajan

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## 1. Introduction

Based on Tamil book in the same name (Chandra Kaviyam) written by Nakkeerar Natarajan. There are two more translations which are akin to this treatise and they are in Sanskrit. They are Jataka Chandrika or Moonlight to astrology translated by B.Suryanarain Row. There is another version which is named as Laghu Parasari. Sri O.P.Verma has translated the same and has given exhaustive commentaries there on. Almost all these verses are exactly the same with slight variations in some of the verses. The translation of B.Suryanarain Row is named as ‘Moon Light to Astrology or Jataka Chandrika’ and the translation by O.P.Verma has the title ‘Laghu Parasari-Jataka Chandrika’. These two books are available for free download from various sites. There are other translations as well. There is a Hindi translation too which is available for free download from Digital Library of India (Web site address: <http://www.dli.ernet.in/>). The name of the book and other details are given below:

**Name:** laghu\_parasari\_and\_madhya\_parasari. **Id. Nos.** 2020010005924. 2020010005924.  
**Translator:** pandit\_sri\_achyutananda\_jha. **Year of Publication:** 1947. **Language:** Sanskrit.  
130 pgs. This was published by Chaukhamba Sanskrit Series, Banaras.

All the three books are based on Parasari principles only. The entire work can be divided into five main sections. They can be classified as (1) Preliminaries; (2) Combinations of planets – Auspicious and Inauspicious and also some general principles. (3) Longevity. (4) Dasas and Bhukti of planets (5) Auspicious and inauspicious planets for all the twelve Lagnas. The Tamil version has more verses which gives the basic principles also.

## 2. About Chandra Kaviyam

A very short treatise consisting of about 103 verses (original contained 105 verses – the first two verses are not readable) containing important aspects of Vedic Astrology. This was used by old time astrologers. The origin of the book is not clearly known. Even today some astrologers in Tamil Nadu follow the principles laid down in this treatise. One by name K.M.Deivasigamani has written an extensive commentary on this treatise. Unfortunately, the scribe could not get copy of the same. One very old Astrologer by name Nakkeerar Natarajan who is my present Guru has published all the verses of Chandra Kaviyam and has given extensive explanations on the verses. This translation is being done with my Guru’s permission and as per his guidelines. As far as my knowledge goes, many of the verses are also found in Jataka Chandrika and Laghu Parasari.

I have given the Sanskrit verses as well as the meanings and explanations for all the verses from the books of Suryanarain Row and O.P.Verma. I have taken this bold step

since these two books are available for free download. In case anyone has any objection to my reproducing the same verbatim, may contact me and the entire document will be withdrawn by me immediately. My email id is yenbeeyes@gmail.com.

The name of the author of this short Tamil treatise is known as ‘Sathasivan’ as it appears in one of the verses. A palm leaf manuscript is available in the Oriental library of Chennai. I have taken photo copies of the same. The leaves are in a much damaged condition and it is very difficult to decipher many of the words. A sample copy of the leaf is given below:



The first two stanzas of Chandra Kaviyam are not available. Sri Nakkeerar Natarajan has not given the verses they are not clear from the leaves. In the first stanza the author prays to Lord Ganesha. In the next stanza he prays to Shakthi, Saraswati and Parvathi.

The English Version Jataka Chandrika (which is otherwise named as Moonlight to astrology' by B.Suryanarain Row was written by Venkatesa Pandit in Sanskrit and he has clearly stated in his verse that this is not his original work but a compilation of the work of the renowned Maharishi Parasara.

### 3. About the Author

#### Verse 103

ஆதிவை காசிமதியைந்திற் சதாசிவனுஞ்  
 ஜோதிடகதை வெண்பாவாய்ச் சொல்லினான் – நீதிவள<sup>1</sup>  
 கேசனென வாழ்ந்திடுவர் கீர்த்திமிகுங் கற்றவர்க்கு  
 ஈசனரு ஞன்டென் றியம்பு.

**Meaning:** The first word is ‘Athi’ in Tamil (in the above verse) meaning the first. So in the first year of the Tamil 60 years which is called as ‘Prabhava’, in the month of ‘Vaikasi’ which is between the English month of 15<sup>th</sup> May to 14<sup>th</sup> June, on the 5<sup>th</sup> day of Monday, this Jyotish story (Yes-the verse mentions this as a story) was stated by ‘Sathasivan’ as a ‘Venpa’. Those who study this literature will live a life akin to that of Lord Kubera with lot of wealth and will get the blessings of the Lord.

**Note:** Venpa (**வெண்பா** in Tamil) is a form of classical Tamil poetry. Classical Tamil poetry has been classified based upon the rules of metric prosody. Such rules form a context-free grammar. Every Venpa consists of between two to twelve lines.

In this book, the verses are not in the regular order, but contain many important principles which throw light on many Jyotish principles. I have to the best of my knowledge selected the verses which may make the reading a systematic and orderly one. If there are any mistakes or errors they are solely created out of my ignorance and I shall be grateful if any such errors are brought to my notice. Also this book deals only with the elementary knowledge and with such general principles of Astrology which would enable the reader to predict much by reading a little.

The missing Prayer verses are available in Jataka Chandrika as well as Laghu Parasari. Also readers may note that wherever there is difference in the Sanskrit verses in the two books, I have given both:

### **4. Additional verses in Sanskrit translations (Not available in Chandra Kaviyam)**

**Jataka Chandrika - Stanza - 1**

सिद्धांतमौपनिषदं शूद्धांतंपरमेष्ठिनः।

विणाधरं महत् किञ्चित् शोणाधरमुपास्महे ॥ १ ॥

Laghu Parasari – O.P.Verma

सिद्धान्तमौपनिषदं शुद्धान्तं परमेष्ठिनः ।

शोणाधरं महः किञ्चिद् वीणाधरं मुपास्महे ॥ १ ॥

Laghu Parasari gives two more verses which tell about the subject matter of the treatise and also the importance of Nakshatra Dasa.

Laghu Parasari – O.P.Verma

वयं पाराशरीं होरामनुसूत्य यथामति ।

उडुदायप्रदीपारब्यं कुर्मो दैवविदां भुवे ॥ २ ॥

फलानि नक्षत्र दशा प्रकारेण विवृणमहे ।

दशा विंशोत्तरी चात्र ग्राह्या नाष्टेत्तर मता ॥ ३ ॥

In Jataka Chandrika these two verses seem to have been mixed up.

Jataka Chandrika - Stanza - 2

फलानि नक्षत्र दशा प्रकारेण विवृणमहे ।

वयं पाराशरीं होरा मनुसृत्ययधाविधि ॥ २ ॥

There is another verse in Jataka Chandrika which tells about the General know how of the treatise and also some principles of Astrology. This verse is also available in Laghu Parasari and numbered as 4. From here onwards the verse numbers between Jataka Chandrika and Laghu Parasari will not be the same.

Jataka Chandrika Stanza - 3

बुधैर्भावादयः सर्वे ज्ञेयाः सामान्यशास्त्रतः ।

एतत् शास्त्रानुसारेण संज्ञा बूमो (ब्रूमो) विशेषतः ॥ ३ ॥

There is a verse on the aspect of planets in both the Sanskrit books which is absent in Tamil Book.

Jataka Chandrika - Stanza - 4 and Laghu Parasari – verse 5

पश्यन्ति सप्तमं सर्वे शनिजीवकुजाः पुनः । (शनिजीवकुजादयः । is seen in Laghu Parasari)

विशेषतश्च त्रिदशात्रिकोण चतुरष्टमान् ॥ ४ ॥

This is similar to the thought conveyed in Brihat Parasara Hora Sastra (Translation of R. Santhanam) Chapter 26. In other words all the planets have a full aspect on the 7<sup>th</sup> house from them. Mars, Saturn and Jupiter have special full aspects on the 4<sup>th</sup> and 8<sup>th</sup>, 3<sup>rd</sup> and the 10<sup>th</sup> and 5<sup>th</sup> and 9<sup>th</sup> houses respectively. Also readers should note that in these treatises only the full aspect including the special aspects of Mars, Jupiter and Saturn are considered. The partial effects of aspects are not considered.

Now coming back to Chandra Kaviyam, the characteristics of planets are explained from verses 82 to 92. This portion is unavailable in both the Sanskrit verses.

## 5. Characteristics of planets

### 5.1. Sun

#### **Verse 82**

ஆதித்தற்காட்சியரி தனுளமீனுறவு  
 கோதற்றவா ருச்சங் கோனிச்சம் சம்பளபதித்துச்  
 சொல்லாத ராசியோ நேரமும் பகை சொல்வ  
 ரல்வார் குழலாமறி.

**Meaning:** Sun owns Leo. Friendly houses to Sun are Sagittarius and Pisces. Aries is his exaltation house. Libra is his debilitation house. The rest of the houses are enemy houses.

**Note:** Sun's Own house extends from 20° to 30° in Leo. From 0° to 20° it is his Moolatrikona position. In Aries Sun gets exalted up to 10° and likewise debilitated up to 10° in Libra.

According to this verse Taurus, Gemini, Cancer, Virgo, Scorpio, Capricorn and Aquarius become the enemy houses of Sun. This differs from what is stated in the treatise 'Jataka Satyachareeyam'. Many including Varahamihira have accepted the opinion of Satyacharya. According to this rule, friend's to a planet are the lords of the houses in the 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> from the Moolatrikona position of the said planet. Whichever planet becomes a friend of a planet, the nakshatras of those planets become friendly nakshatras. Their exaltation as well as own houses are also friendly houses.

For example the Moolatrikona house for Sun is Leo. So the 2<sup>nd</sup> house Lord Mercury, 4<sup>th</sup> house Lord Mars, 5<sup>th</sup> house Lord Jupiter, 8<sup>th</sup> house Lord Jupiter, 9<sup>th</sup> house Lord Mars and the 12<sup>th</sup> house Lord Mars become friendly planets. Hence the own houses of these planets

viz. Virgo, Scorpio, Sagittarius, Aries, Gemini and Cancer become friendly houses. The exalted house Aries and its lord Mars also become friend.

**Special Note by Nakkeerar Natarajan:** There is slight difference in the general rule of friendship stated above as it differs from the accepted norms which are found in various other classics like Brihat Jataka, Jataka Parijatha etc. Though all classics refer to the rule of Satyacharya in regard to friendship, and almost all of them are very much similar, Natarajan's opinion differs. He says that there is no question of neutral planet as interpreted by various authors. According to Natarajan's interpretation, a planet is either friendly to another or enemy to it. Decision is left to the readers. Throughout this translation this principle only has been taken into consideration leaving out the concept of neutrality.

**Accepted Principle which is widely used:** For Sun – Moon, Mars and Jupiter are friends; Mercury is neutral and Saturn and Venus are enemies. Excepting Sun and Moon other planets own 2 houses each. Whenever a planet gets the ownership of a friendly house and an enmity house, none of it prevails and only equality or neutrality is the result. From Sun's Moolatrikona house which is Leo, the 2<sup>nd</sup> house is a friend house ruled by Mercury. The other house owned by Mercury is the 11<sup>th</sup> house from Leo which is considered as an enemy house for Leo. Thus Mercury gets both friendship as well as enmity with Sun and hence treated as neutral for Sun. Similarly you will find that for Mars, Aries is the Moolatrikona sign and the 11<sup>th</sup> house which is Aquarius and its Lord Saturn becomes an enemy. The 10<sup>th</sup> house from Aries is also an enemy house but Mars gets exalted here and hence its lord Saturn becomes a friend. Since both friendship and enmity are seen here, Saturn is considered as a neutral planet to Mars.

## 5.2 Moon

### **Verse 83**

சந்திரர்க்கு நண்டாட்சி தண்டுவில்மீன் பெண்டுறவு  
வந்திட முச்சமென மன்னனுமே – முந்தலே  
நீசந்தே ஊகும் நிலையைந்து ராசிகளும்  
பேசும் பகையெனவே பேண்.

**Meaning:** For the Moon Cancer is the own house, Gemini, Sagittarius, Pisces and Virgo are friendly houses. Taurus is the exaltation house. Scorpio is the debilitation house. The five houses - Aries, Leo, Libra, Capricorn and Aquarius are enemy houses.

**Notes:** In Taurus from  $0^\circ$  to  $3^\circ$  Moon is exalted. Beyond  $3^\circ$  and till end i.e.  $30^\circ$  it is his Moolatrikona position. Similarly in Scorpio up to  $3^\circ$  it is his debilitation position.

Moon's Moolatrikona sign is Taurus. Applying the Satyacharya rule with the principle of Natarajan we get-

$2^{\text{nd}}$  to Taurus - Gemini - Lord Mercury;  $4^{\text{th}}$  to Taurus - Leo - Sun;  $5^{\text{th}}$  to Taurus - Virgo - Mercury;  $8^{\text{th}}$  to Taurus - Sagittarius - Jupiter;  $9^{\text{th}}$  to Taurus - Capricorn - Lord Saturn;  $12^{\text{th}}$  to Taurus - Aries - Lord - Mars and the exaltation house Taurus - Lord Venus. These houses, their lords and their constellations are friendly to Moon. [Note the difference between this and the above verse of Chandra Kaviyam]. So for Moon excepting Rahu and Ketu who according to this treatise does not own any house, all other planets and their houses are friendly.

**Accepted Principle which is widely used:** Sun and Mercury are friend to Moon and there are no enemy planets and the rest are treated as neutral. (Mars, Jupiter, Venus and Saturn)

### 5.3 Mars

#### Verse 84

சேய்க்காடு தேளாட்டண்டெருது கோலரிவை  
வாய்ந்த நட்புச்சமே மானாகும் தேய்த்துநகர்  
நண்டதுவே நீச்சம் நலமன்மயா தாகிவிடும்  
பண்டுரையா நான்கும் பகை.

**Meaning:** Aries and Scorpio are own houses for Mars. Gemini, Taurus, Libra and Virgo are friendly houses. Cancer is its debilitation sign. Capricorn is the exaltation sign. The non stated signs viz. Leo, Sagittarius, Aquarius and Pisces are enemy houses.

**Note:** Aries is the Moolatrikona sign and extends from  $0^\circ$  to  $12^\circ$ . Above  $12^\circ$  to  $30^\circ$  in Aries is considered as the own sign of Mars. In Capricorn the exaltation extends up to  $28^\circ$  ( $28^\circ$  is the deep exaltation point or 'Paramocha' in Sanskrit). In Cancer up to  $28^\circ$  it is its debilitation point.

Moolatrikona sign being Aries -  $2^{\text{nd}}$  to it Taurus and its Lord Venus,  $4^{\text{th}}$  house Cancer and its lord Moon,  $5^{\text{th}}$  house Leo and its Lord Sun,  $8^{\text{th}}$  house Scorpio and its lord Mars (also own house),  $9^{\text{th}}$  house Sagittarius and its lord Jupiter and  $12^{\text{th}}$  house Pisces and its

lord Jupiter are all friendly houses and planets. Since the exaltation house is Capricorn, its lord Saturn is also a friendly planet. So Mercury and its houses Gemini and Virgo are enemy houses.

**Accepted principle which is widely used:** Sun, Moon and Jupiter are friends; Venus and Saturn are neutral and Mercury is enemy.

#### 5.4. Mercury

##### **Verse 85**

புதன் மங்கை தண்டாட்சி பொற்கொடியாளுச்சம்  
நிதம் பகையாஞ்சிங்கம் மீனம் நீசம் – இதம் பெறவீல்  
சாற்றிய ராசியிரு நான்கையுமே தாலத்  
தேற்றமுயர் நட்பாகத்தேர்.

**Meaning:** For Mercury Gemini and Virgo are own houses. Virgo is exaltation sign. Leo is enemy sign. Pisces is the debilitation house. The remaining 8 signs are friendly houses.

**Note:** For Mercury Virgo is not only own house but also its Moolatrikona sign. Mercury is the lonely planet who gets exalted in his own house. In Virgo from  $0^{\circ}$  to  $15^{\circ}$  Mercury is exalted, above  $15^{\circ}$  to  $20^{\circ}$  Moolatrikona and above  $20^{\circ}$  to  $30^{\circ}$  it is own house.

Virgo being the Moolatrikona sign for Mercury – the 2<sup>nd</sup> house Libra and its lord Venus, the 4<sup>th</sup> house Sagittarius and its lord Jupiter, the 5<sup>th</sup> house Capricorn and its lord Saturn, the 8<sup>th</sup> house Aries and its lord Mars, the 9<sup>th</sup> house Taurus and its lord Venus and the 12<sup>th</sup> house Leo and its lord Sun are friendly houses and planets. So Moon alone becomes an enemy and hence Cancer sign.

**Accepted Principle which is widely used:** Sun and Venus are friends, Mars, Jupiter and Saturn is neutral and Moon is enemy.

#### 5.5. Jupiter

##### **Verse 86**

பொன்மீனம் வில்லாட்சி போராடு தேட்பகையாந்  
தன்னலவனுச்சஞ் சுறாநீசம் – பொன் மலைபோற்  
பாரமுலை மாதரசே பற்றியவோ ராசியிடமுஞ்

**சேரவுற வென்றிதனைச் செப்பு.**

**Meaning:** For Jupiter, Sagittarius and Pisces are own houses. Scorpio is enemy house. He is exalted in Cancer and debilitated in Capricorn. The rest of the seven houses Aries, Taurus, Gemini, Leo, Virgo, Libra and Aquarius are friendly houses.

**Notes:** For Jupiter up to  $5^{\circ}$  of Cancer is exaltation sign and up to  $5^{\circ}$  of Capricorn is debilitation house. Own houses are Sagittarius and Pisces. Moolatrikona is up to  $10^{\circ}$  in Sagittarius and the rest are treated as own sign.

Sagittarius being Moolatrikona sign – 2<sup>nd</sup> house to it Capricorn and its lord Saturn, 4<sup>th</sup> house being Pisces which is his own house, 5<sup>th</sup> house Aries and its lord Mars, 8<sup>th</sup> house Cancer and its lord Moon, 9<sup>th</sup> house Leo and its lord Sun and the 12<sup>th</sup> house Scorpio and its lord Mars are all friendly houses and planets. Exaltation house Cancer is also a friendly house.

**Special notes by Nakkeerar Natarajan:** To determine which are the planets friendly to a planet, this sutra or rule is followed. If a planet is friendly means, its house or sign must also be friendly. The nakshatras of those planets are also friendly. That is, they will give beneficial results. What Satyacharya has stated has been accepted by Varahamihira also. But the opinion of the author of this treatise Chandra Kaviyam differs.

**Accepted Principle which is widely used:** For Jupiter, Sun, Moon and Mars are friendly planets; Saturn is neutral and Venus and Mercury are enemies.

## 5.6. Venus

### **Verse 87**

புகரேறு கோலாட்சி பொங்கலை மீணுச்சம்  
நிகரற்ற கன்னிய தேநீசம் – பகராய்  
குடன்தேன் சமன் மகையாங் கூறாதராசி  
துடந்தே தோகை யுறவாய்ச் சொல்.

**Meaning:** For Venus - Taurus and Libra are own houses. Pisces is the exaltation house. Virgo is the debilitation house. Aquarius and Scorpio are respectively equal and enemy

houses. Those signs that are not stated here namely Aries, Gemini, Cancer, Leo, Sagittarius and Capricorn – these six signs are friendly houses.

**Note:** For Venus Libra is the Moolatrikona house. Exaltation is up to  $27^{\circ}$  in Pisces and debilitation is up to  $27^{\circ}$  in Virgo.

From the Moolatrikona house of Libra, 2<sup>nd</sup> house Scorpio and its lord Mars, 4<sup>th</sup> house Capricorn and its lord Saturn, 5<sup>th</sup> house Aquarius and its lord Saturn, 8<sup>th</sup> house Taurus-its own house, 9<sup>th</sup> house Gemini and its lord Mercury and 12<sup>th</sup> house Virgo and its lord Mercury are friendly houses and planets. Generally, it is believed that there is enmity between Deva Guru Jupiter and Asura Guru Venus. But according to Satyacharya Jupiter and Pisces sign are friends to Venus.

**Accepted principle which is widely used:** For Venus-Mercury and Saturn are friends, Mars and Jupiter are neutral and Sun and Moon are enemies.

### 5.7. Saturn

#### **Verse 88**

மந்தனுக்குக்கும்பம் மகரமே ஆட்சியதாம்  
சொந்தவுச்சங் கோலாகச் சொல்லலாம் – முந்துவிதி  
யாடென்றே நீச மரியபகை நண்டரியாம்  
நீடுமிரு மூன்றுறவாய் நேர்.

**Meaning:** For Saturn Capricorn and Aquarius are own houses. Libra is his exaltation sign. Aries is the debilitation sign. Cancer and Leo are enemy signs. Rest of the signs-Taurus, Gemini, Virgo, Scorpio, Libra and Pisces – these six signs are friendly houses.

**Note:** Aquarius is the Moolatrikona sign for Saturn. Saturn gets exaltation up to  $20^{\circ}$  in Libra and likewise gets debilitation up to  $20^{\circ}$  in Aries.

From the Moolatrikona sign of Aquarius, 2<sup>nd</sup> house Pisces and its lord Jupiter, 4<sup>th</sup> house Taurus and its lord Venus, 5<sup>th</sup> house Gemini and its lord Mercury, 8<sup>th</sup> house Virgo and its lord Mercury, 9<sup>th</sup> house Libra and its lord Venus and 12<sup>th</sup> house Capricorn which is his own house are friendly houses. Here note that Venus as owner of the 4<sup>th</sup> Kendra, owner of the 9<sup>th</sup> trikona as also owner of the exaltation house of Saturn – in this way a three

pronged friendship exists between Saturn and Venus and hence they are Athi Mithras or great friends.

**Accepted principle which is widely used:** For Saturn, Mercury and Venus are friends. Jupiter is neutral. Sun, Moon and Mars are enemies.

### 5.8. Rahu

#### **Verse 89**

காராவுக் காடேறு கற்கடகம் வல்லுறவாம்  
சீருலவு மாட்சிபெண் தேளாகும் – ஆரணங்கே  
நின்முலைபோற் கும்பமுச்சம் நீணிறைமான் மீன்பகையாந்  
தன்னிடையே கேளரிநீ சமம்.

**Meaning:** Blacksnake Rahu has Cancer as friend's house, Virgo and Scorpio as own house. Rahu gets exalted in Aquarius and gets debilitated in Leo. Capricorn and Pisces are his enemy houses.

### 5.9. Ketu

#### **Verse 90**

செம்பாம்புக் காடுத் தெரிவை யுறவுச்சம்  
அம்மிதுனந் தேளா மதிநீசம் – அம்பெருது  
மன்னுதுலை மீனம் மகரஞ்சா லிந்நான்கும்  
பன்னாட்சி யென்றே பகர்.

**Meaning:** Virgo is friendly house for Ketu. Gemini and Scorpio are exaltation houses. Own houses are Libra, Capricorn, Aquarius and Pisces. Taurus and Sagittarius are debilitation houses.

**Notes:** Many classics have stated that Rahu and Ketu being shadow planets do not have own house. Rahu takes the form of Saturn while Ketu that of Mars. Based on this principle Aquarius was given the ownership for Rahu and Scorpio for Ketu. Some Vedic seers had assigned to Rahu the co-rulership of Virgo as well. Sage Parashara also agrees with this by stating that some wise men give Rahu, the co-rulership of Virgo. As far as exaltation/debilitation of Rahu is concerned, Sage Parashara has suggested Scorpio to be

the exaltation sign of Rahu and Taurus as its debilitation sign. Some astrologers consider Rahu exalted in Taurus and Scorpio as its fall. But many do not agree with this as it is the sign of Moon's exaltation sign who is an enemy to Rahu. Some others say that Gemini is the exaltation sign. Majority agree that Mercury, Saturn and Venus are friends of Rahu. Sun, Moon and Jupiter are its enemies and Mars is neutral. Some consider Jupiter also as neutral.

As far as Ketu is concerned Scorpio is its own sign. Some others hold that Pisces is its ownership house. As far as exaltation/debilitation of Ketu is concerned, many views abound which give Ketu exaltation in Aries, Gemini, Virgo, Scorpio, Sagittarius and Pisces.

## RAHU

<b>Author</b>	<b>Ruling Sign</b>	<b>Exaltation Sign</b>	<b>Moola Trikona Sign</b>
Parasara	Aquarius/Virgo	Taurus	Sagittarius
Uttara Kalamirtha	Aquarius	Scorpio	Virgo
Gopala Ratnakara	Pisces	Sagittarius	Aquarius
Jataka Alankaram	-----	Scorpio	-----
Pulippani	Aquarius	Scorpio	Taurus
Jataka Parijatha	Virgo	Gemini	Aquarius

## KETU

<b>Author</b>	<b>Ruling Sign</b>	<b>Exaltation Sign</b>	<b>Moola Trikona Sign</b>
Parasara	Pisces/Scorpio	Scorpio	Sagittarius
Uttara Kalamirtha	Scorpio	Scorpio	Virgo
Gopala Ratnakam	-----	Sagittarius	-----
Jataka Alankaram	-----	Scorpio	-----
Pulippani	-----	Cancer	-----
Jataka Parijatha	-----	-----	-----

Decision is left to the readers.

## 5.10. Gulika

### **Verse 91**

சீர்த்தகுளி கற்குநண்டு தேஞ்ரவாஞ் சேல்விடையோ  
டார்த்தவரி சால்பகையென் றாகிடுமே – சேர்த்தபெரும்  
வில்லோடா டுச்சம் மிதுனந் துலை நீசம்  
நல்லாட்சி கண்ணி மகரம்.

**Meaning:** For Gulika Cancer and Scorpio are friendly signs. Pisces, Taurus and Aquarius are its enemy signs. Sagittarius and Aries are its exaltation houses. Gemini and Libra are the debilitation signs. Virgo and Capricorn are its own houses.

## 6. Drekkana and Male-Female determination

### **Verse 92**

சரமுன் னரிவையாக சாற்றுபின் னிரண்டாண்  
திரமுன்ரண் டான்பின்பெண் செப்பில் – உரமுடனே  
தோன்றுபய முன்பின்னாண் சொல்லில் நடு�் பெண்ணாம்  
முன்றுகூ றாகமுடி.

**Meaning:** A child born in the first part of a movable sign will be a female. If the birth is in the middle or the last part of the movable sign it will be male. For fixed rasi births, the first and the middle parts will be of male and the last part will be a female child. For dual signs first and the last part will be male child and the middle part will be female child.

**Note:** It is essential to have the correct time of birth to get proper results for a native. This method can be useful to rectify the time of birth depending upon the sex of the native. Of course there are very many methods to find out whether the chart belongs to a male or a female member. I myself have written an article on this subject. Some thumb rule methods are also prevalent and this is one such rule.

The Janma Lagna is to be divided into 3 parts. This is also known as Drekkana chakra. Since each rasi consists of 30 degrees normal practice is to divide it into 10 degrees of 3

parts. But Nakkeerar Natarajan differs in this respect. He says that each rasi has different durations (Rasimana) and as stated in ancient classics they are like this: Aries -  $4\frac{1}{4}$  Ghatikas or 102 minutes; Taurus -  $4\frac{3}{4}$  Ghatikas or 114 minutes; Gemini -  $5\frac{1}{4}$  Ghatikas or 126 minutes; Cancer -  $5\frac{1}{2}$  Ghatikas or 132 minutes; Leo -  $5\frac{1}{4}$  Ghatikas - 126 minutes; Virgo - 5 Ghatikas or 120 minutes; Libra - 5 Ghatikas or 120 minutes; Scorpio -  $5\frac{1}{4}$  Ghatikas or 126 minutes; Sagittarius -  $5\frac{1}{2}$  Ghatikas or 132 minutes; Capricorn -  $5\frac{1}{4}$  Ghatikas or 126 minutes; Aquarius -  $4\frac{3}{4}$  Ghatikas or 114 minutes and Pisces -  $4\frac{1}{4}$  Ghatikas or 102 minutes. This will total up to 60 Ghatikas (total duration of a day) or 1440 minutes or 24 hours. Based on this each rasi has to be divided into three equal parts. Now how to equate the longitude of the Lagna which will be in degrees, minutes and seconds with this duration. We know that the 12 signs of the zodiac consisting of  $360^\circ$  takes 24 hours or 1440 minutes to go round once. So for each minute the distance travelled would be  $360/1440$  which is  $\frac{1}{4}$  degree. So simply multiply the duration of each rasi with  $\frac{1}{4}$  and you get the longitude and then divide it into 3 equal parts. Given below table can be used to find out which part of the sign the Lagna falls at the time of birth.

#### Movable Signs – Order of birth – Female-Male-Male

Sign	Duration In minutes	Conversion To degrees	1 <sup>st</sup> part Ends at	Middle part Ends at	Final part Ends at
Aries	102	$102 \times \frac{1}{4} = 25.5$	8.5	17	25.5
Cancer	132	$132 \times \frac{1}{4} = 33$	11	22	33
Libra	120	$120 \times \frac{1}{4} = 30$	10	20	30
Capricorn	126	$126 \times \frac{1}{4} = 31.5$	10.5	21	31.5

Supposing if a chart shows the birth Lagna as 14 Ar 37', this will fall in the middle part and accordingly based on the rule that for movable Lagna the birth pattern of-Female-Male-Male, the native must be a male.

Similar tables are appended below.

#### Fixed Signs – Order of birth – Male-Male-Female

Sign	Duration In minutes	Conversion To degrees	1 <sup>st</sup> part Ends at	Middle part Ends at	Final part Ends at
Taurus	114	$114 \times \frac{1}{4} = 28.5$	9.5	19	28.5
Leo	126	$126 \times \frac{1}{4} = 31.5$	10.5	21	31.5
Scorpio	126	$126 \times \frac{1}{4} = 31.5$	10.5	21	31.5
Aquarius	114	$114 \times \frac{1}{4} = 28.5$	9.5	19	28.5

## Dual Signs – Order of birth -Male- Female-Male

Sign	Duration In minutes	Conversion To degrees	1 <sup>st</sup> part Ends at	Middle part Ends at	Final part Ends at
Gemini	126	$126 \times 1/4 = 31.5$	10.5	21	31.5
Virgo	120	$120 \times 1/4 = 30$	10	20	30
Sagittarius	132	$132 \times 1/4 = 33$	11	22	33
Pisces	102	$102 \times 1/4 = 25.5$	8.5	17	25.5

We find a reference in Varahamihira's Brihat Jataka on the classification of Drekkana. He has classified all the 36 Drekkana as Masculine or Feminine. But the use of this classification has not been found in the determination of the sex of the child, more so from the birth chart. The classification given therein totally differs from the one stated here.

For the benefit of the readers I am giving below all the 36 classifications as per Brihat Jataka:

Rasi	1 <sup>st</sup> Drekkana	2 <sup>nd</sup> Drekkana	3 <sup>rd</sup> Drekkana
Aries	Male	Female	Male
Taurus	Female	Male	Male
Gemini	Female	Male	Male
Cancer	Male	Female	Male
Leo	Male	Male	Male
Virgo	Female	Male	Female
Libra	Male	Male	Male
Scorpio	Female	Female	Male
Sagittarius	Male	Female	Male
Capricorn	Male	Female	Male
Aquarius	Male	Female	Male
Pisces	Male	Female	Male

In the next 27 verses many important combinations including those for longevity have been explained. The first two verses as said earlier have been omitted as they were prayers to Gods and hence the number has been started here from 1.

There is another method also to fix the Drekkana. From Sun rise every half an hour is divided as Male time and female time. For example if the Sun rise is taken as 6.00 AM  
 6:00 to 6:30 is Male time  
 6:30 to 7:00 is Female time  
 7:00 to 7:30 is Male time  
 7:30 to 8:00 is Female time.

Sunday, Tuesday, Thursday and Saturday, the beginning period will be of male. For the rest of the days it will start in Female.

Note down the time of birth of the child. Then for that time find out whether it falls in Male time or female time. If there is a difference between the calculation and the actual, adjust the birth time.

One more method says that if a male child is born, the Navamsa Lagna must fall in a male rasi. If it is a girl child, then the Navamsa Lagna must be a female rasi. Otherwise the birth time is to be adjusted so that the Navamsa Lagna tallied with the actual sex of the child.

Aries, Gemini, Leo, Libra, Sagittarius, Aquarius are male rasas.

Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are female rasas.

## 7. Trikona Lords

### Verse 1

அஞ்சொன்பதுக்கதிபர் பாவிசபரானாலும்  
 மிஞ்சபலனைத் தருவர் மென்மூன்றா – டறஞ்சபதி  
 னொன்றுக் கதிபதியுமிப்படியே யொன்றிவரிற்  
 பொன்ற சுப மேகொடுப்பார் ழுண்டு.

**Meaning:** Lords of the 5<sup>th</sup> and 9<sup>th</sup> – be they be benefic or malefic, will only give benefic results. If such lords also become lords of 3<sup>rd</sup> or 6<sup>th</sup> or 11<sup>th</sup> simultaneously then also they will give benefic results.

Jataka Chandrika Stanza 5 – In Laghu Parasari it is Verse No. 6

सर्वे त्रिकोणनेतारो ग्रहाःशुभफलप्रदाः ॥

पतयस्त्रिष्ठायानां यदि पापफलप्रदाः ॥ ५ ॥

Suryanarain Rao has stated that “all trinal or trikona lords are benefic and give favourable results. Lords of 3, 6 and 11 give malefic results even if they are benefic planets.”

But this interpretation was not acceptable to O.P.Verma – “The Trikona lord is auspicious but if he happens to be lord of 3<sup>rd</sup> or 6<sup>th</sup> or 11<sup>th</sup> house, then such a Trikona lord is not fully auspicious but is a blemished planet.”

One point to be noted here is that Lagna, the 5<sup>th</sup> house and the 9<sup>th</sup> house are all treated as trikonas. The Sanskrit verses mention simply as Trikonas. But the Tamil verse is specific about the 5<sup>th</sup> and the 9<sup>th</sup> trikona. So let us consider only these two trikonas. Now for which Lagnas the 5<sup>th</sup> or the 9<sup>th</sup> lords can also be lord of 3<sup>rd</sup> or 6<sup>th</sup> or 11<sup>th</sup>. Readers can easily judge for no Lagna the lords of 5<sup>th</sup> and 9<sup>th</sup> houses can be lord of 3<sup>rd</sup> or 11<sup>th</sup> house. It can only be lord of 6<sup>th</sup> house.

केन्द्रकोणाधिपो यो हि स भवेत् त्रिषडायपः।  
दोषयुक् स तु विज्ञेयः पराशरमुनेर्मतम्॥१४॥

If the lord of a Trikona or a Kendra becomes the lord of 3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup> house at the same time, then according to Sage Parasara he should be considered as having acquired the blemish.

Sri Vinayaka Sastri says that when the other sign of a Trikona lord falls in the 6<sup>th</sup> or 8<sup>th</sup> houses, then they should be understood in the following order:

- i. A benefic Trikona lord if he happens to be the lord of the 6<sup>th</sup> or 8<sup>th</sup> house at the same time should be treated as somewhat auspicious.
- ii. A malefic Trikona lord if he happens to be the lord of the 6<sup>th</sup> or 8<sup>th</sup> house at the same time then he should be treated as somewhat inauspicious.

In the light of the above rules let us see out of the three planets which have both the 9<sup>th</sup> house and the 6<sup>th</sup> house Lordships as stated earlier which are to be treated as auspicious and which are to be treated as inauspicious.

For Cancer Lagna Jupiter is lord of 6<sup>th</sup> and 9<sup>th</sup> houses. Since Jupiter is a natural benefic he must be treated as an auspicious planet for this Lagna.

For Virgo Lagna, Saturn is lord of 5<sup>th</sup> house and 6<sup>th</sup> house. Saturn is a malefic and hence should be treated as inauspicious for Virgo Lagna.

For Capricorn Lagna Mercury owns the 6<sup>th</sup> and 9<sup>th</sup> houses. Mercury is to be considered as a benefic or malefic according as the association it has. Hence it may vary from chart to chart.

It is worth remembering what Parasara has explained in Chapter 34 (Chapter number may vary according to the editions) which talks about Yoga karakas. Lords of 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> are classified as evil. If these lords simultaneously own such another house, they will be significantly harmful. If such a planet simultaneously owns a trine he will be favourable. For example, Jupiter is doubly evil for Libra ascendant as he owns the 3<sup>rd</sup> and 6<sup>th</sup>. Saturn, though owning the 8<sup>th</sup>, will be favourable for a Gemini nativity as he is the lord of the 9<sup>th</sup> as well. In considering two lordships in any context, the Moolatrikona house has prime importance as against the other ordinary house. The Moolatrikona lordship will reveal itself effectively rather than the other own house.

This concept of Moolatrikona house deciding about the favorableness or otherwise of a planet is effectively employed by Nakkeerar Natarajan.

R.Santhanam in his translation of Brihat Parasara Hora Sastra continues to state that when two planets are involved in a context, the one with good lordship (Note: this as against the earlier principle of the planet being a natural benefic or malefic.) will stall the evil effects of another planet owning a less powerful house. So if the ownership of a planet comes to both 9<sup>th</sup> and the 6<sup>th</sup> or the 8<sup>th</sup>, the 9<sup>th</sup> lord will give his good effects obstructing the evils due to the other lordship of the malefic houses.

So to conclude this, the Tamil version can be treated as more applicable and acceptable.

## 8. Characteristics of Kendra Lords (Kendradhipaty Dosha)

### **Verse 2**

நீசுகேந்திராதிபதி நீதிசுபரானா  
லசுப பலமே கொடுப்பரல்லா – விசைகேந்  
திராதிபதிகள் பாவிகளாய் சேரிலதி சுபங்கள்  
பரவி யிடக் கொடுப்பர் பார்.

**Meaning:** If benefic planets become lords of a Kendra house, they will give malefic results only. If malefic planets become the lords of Kendra houses, they will give more benefic results.

### Jataka Chandrika - Stanza 6

नदिशांति शुभं नृणां शुभाः केंद्राधिपायदि।

कूराश्वेद शुभत्वेते प्रबलात्तरोत्तरं ॥ ६ ॥

Another version is प्रबलास्थोत्तरोत्तरम् ॥ instead of प्रबलात्तरोत्तरं ॥

#### Notes:

Kendradipatya Dosha is explained here.

1. Kendradipatya Dosha is applicable to benefic planets only.
2. Jupiter, Venus, waxing Moon, Mercury without conjunction with natural malefics is the benefic planets.
3. Natural malefics are Sun, Mars, and Saturn, decreasing Moon, Rahu, Ketu and Mercury conjunct malefics.
4. Here only the ownership is considered and not placement.
5. If the benefic Kendra lord also owns a Trikona house, the Kendradipatya Dosha gets cancelled and benefic results will accrue.
6. Here one big question arises? Where to include Lagna? Is it a Kendra or a Trikona? Difference of opinion persists. But Parasara is clear and says that Lagna is both a Kendra and a Trikona. But only some of the later writers have excluded Lagna from Kendra. Saravali and Jataka Parijatha consider only the 5<sup>th</sup> and 9<sup>th</sup> houses as Trikona.
7. Good and evil planets become more and more powerful as they are lords of 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> or 10<sup>th</sup> houses; 5<sup>th</sup> and 9<sup>th</sup> houses; 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> houses.
8. Lords of the 1<sup>st</sup> are weaker than the lords of the 4<sup>th</sup>, lords of the 4<sup>th</sup> less powerful than those of the 7<sup>th</sup> and lords of the 7<sup>th</sup> are weaker than those of the 10<sup>th</sup>.
9. The same gradation applies to trines and 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> houses also. In the case of evil planets they gradually grow stronger by being owners of the later quadrants or Kendras and get the highest power when they become lords of the 10<sup>th</sup>.
10. Benefics owning the first house are not as bad as those owning the 4<sup>th</sup> and those who own the 7<sup>th</sup> are worse than those who rule the 4<sup>th</sup> and those who own the 10<sup>th</sup> are worst of the whole lot.

Henceforth we will collectively name the 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> houses as **Trishadaya houses**.  
Tri = 3, Shad = 6 and Aya = 8.

Now a question arises – if the Kendra lord is also lord of either a Trikona lord or the lord of a Trishadaya house what would be the result? Let us see which are those planets? If the Kendra Lord is also a trikona Lord it constitutes a Rajayoga which we will see in a separate verse later.

Lagna	1st	4th	7 <sup>th</sup>	10th	5th	9th	3rd	6th	11 <sup>th</sup>
Aries	Ma	Mo	Ve	Sa	Su	Ju	Me	Me	Sa
Taurus	Ve	Su	Ma	Sa	Me	Sa	Mo	Ve	Ju
Gemini	Me	Me	Ju	Ju	Ve	Sa	Su	Ma	Ma
Cancer	Mo	Ve	Sa	Ma	Ma	Ju	Me	Ju	Ve
Leo	Su	Ma	Sa	Ve	Ju	Ma	Ve	Sa	Me
Virgo	Me	Ju	Ju	Me	Sa	Ve	Ma	Sa	Mo
Libra	Ve	Sa	Ma	Mo	Sa	Me	Ju	Ju	Su
Scorpio	Ma	Sa	Ve	Su	Ju	Mo	Sa	Ma	Me
Sagittarius	Ju	Ju	Me	Me	Ma	Su	Sa	Ve	Ve
Capricorn	Sa	Ma	Mo	Ve	Ve	Me	Ju	Me	Ma
Aquarius	Sa	Ve	Su	Ma	Me	Ve	Ma	Mo	Ju
Pisces	Ju	Me	Me	Ju	Mo	Ma	Ve	Su	Sa

The above is the table of ownership of houses for each of the 12 Lagnas. As said earlier, at a later stage, we are going to see which of the planets are beneficial and which are malefic for each of the Lagnas. For the earlier verse we have already seen that if the Trikona Lords are also lords of the 6<sup>th</sup> house (as they cannot be lords of the 3<sup>rd</sup> and 11<sup>th</sup> houses), they will do only good.

The Lagna is the primary Trikona as well as Kendra. It is therefore, the Lagna Lord becomes auspicious by owning Lagna as Trikona only. But if he also owns the 6<sup>th</sup>, a Trishadaya house, he produces evil. There two such houses. One is Taurus and the other is Scorpio. So for these two houses since the Lagna lord itself is also the lord of 6<sup>th</sup> house that should become an evil planet. Similarly for Scorpio also Mars is to be treated as bad even though Lagna- the trikona is owned by him. Now Venus is a natural benefic and his owning a Kendra will not give favourable results for Taurus Lagna. Mars on the other hand is a natural malefic and his owning the Lagna Kendra must produce benefic results as per this verse. Why then Mars is supposed to give malefic results. Earlier we have stated that the Moolatrikona house gains importance in deciding about the benefic or the malefic nature. Here, for Scorpio Lagna, 6<sup>th</sup> house, which is a bad house, is the Moolatrikona sign of Mars. Hence evil should predominate.

Now let us take the next Kendra, the 4<sup>th</sup> house. For Cancer Lagna, benefic Venus owns the 4<sup>th</sup> house and the 11<sup>th</sup> house. Being a benefic and owning a Kendra he is a malefic and 11<sup>th</sup> house is also an evil house in addition to it being the Badhaka place for the movable Cancer Lagna. Hence Venus is considered as a malefic for Cancer Lagna.

Next for Scorpio Lagna the 3<sup>rd</sup> and 4<sup>th</sup> Lord is Saturn. Being a natural malefic, the ownership of a Kendra makes him a benefic. 3<sup>rd</sup> house is bad. But which will prevail - bad results or good results. Answer is only good results will prevail – because 4<sup>th</sup> house which is Aquarius is his Moolatrikona house and hence benefic results will be predominating.

For Capricorn Lagna Mars is 4<sup>th</sup> lord and 11<sup>th</sup> lord. Being a malefic and owner of a Kendra he is a benefic. 4<sup>th</sup> house Aries is his Moolatrikona house and hence the benefic results will predominate. 11<sup>th</sup> house is bad and it is also Badhaka place for the movable Capricorn Lagna. But when compared to Badhaka place ownership, Moolatrikona ownership will take precedence and hence Mars is a benefic for Scorpio Lagna.

For the 7<sup>th</sup> Kendra only Leo has got Saturn as Kendra Lord as well as Lord of 6<sup>th</sup> house. Saturn being a malefic should give benefic results on account of the ownership of a Kendra. Further 7<sup>th</sup> house Aquarius is the Moolatrikona house for Saturn. Hence, benefic results should be more. But 7<sup>th</sup> house is also a Maraka place. Hence author of Chandra Kaviyam treats Saturn as a malefic for Leo Lagna.

For the 10<sup>th</sup> Kendra – for Aries Lagna Saturn owns the 10<sup>th</sup> and 11<sup>th</sup> houses. Being a malefic 10<sup>th</sup> house Kendra should give beneficial results. 11<sup>th</sup> house is bad and it is his Moolatrikona house as also Badhaka place. Hence evil only will predominate and he is a malefic for Aries Lagna.

Next is Leo Lagna. Venus is lord of 3<sup>rd</sup> and 10<sup>th</sup> house. Being a benefic the Kendra position gives unfavourable results. 3<sup>rd</sup> house is already a bad house and it is Venus' Moolatrikona house. Hence on both counts Venus is a malefic for Leo Lagna.

The last one is Aquarius Lagna where Mars gets the ownership of 3<sup>rd</sup> and 10<sup>th</sup> house. Being a malefic the Kendra ownership should give favourable results. The ownership of 3<sup>rd</sup> bhava is bad. Further for a fixed Lagna 3<sup>rd</sup> house is a special maraka house and it is his Moolatrikona house. Hence only evil results will be there. So for Aquarius Lagna Mars is a malefic.

So the rule that ‘Benefics owning Kendras is bad and malefics owning Kendras is good’ is to be interpreted differently for each of the Lagnas. All these points are once again

repeated when we discuss each of the Lagnas at a later stage. The foregoing lines are as per teachings of my Guru Nakkeerar Natarajan.

I quote below the view of noted writer O.P.Verma from his book on Laghu Parasari and a manual calculation part also:

**Quote:**

**Views of O.P.Verma:**

1. The Lagna is to be treated as a Trikona as well as a Kendra. It is therefore, the Lagna lord (a Kendra lord) becomes auspicious owning Lagna as Trikona only. But if he also owns the 6<sup>th</sup>, he produces evil.
2. Mars owns Scorpio Lagna; his evil is less than Mars (the 6<sup>th</sup> and 11<sup>th</sup> lord) of Gemini Lagna where he is twice evil.
3. Evil of Scorpio Lagna's Mars is even less than Saturn (the 6<sup>th</sup> and 7<sup>th</sup> lord) of Leo Lagna, for Mars also owns a Trikona, the Lagna.
4. The Lagna lord being lord of Kendra and Trikona become Rajayogakaraka or greatly auspicious.
5. Mercury is Rajayogakaraka for Gemini and Virgo Lagnas. So is Jupiter for Sagittarius and Pisces Lagna.
6. The auspiciousness is because a Kendra lord also owns a Trikona i.e. Lagna.
7. The 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses are Kendra houses; the Sun and the Moon owning these become neutrals (this concept is not acceptable to my Guru) and become auspicious by owning the 4<sup>th</sup> Kendra, the Lagna only because it is also a Trikona.
8. The 7<sup>th</sup> house is the 3<sup>rd</sup> Kendra and according to the text it is a maraka or death inflicting house and its lord is called a maraka. A natural benefic becoming a maraka by owning the 7<sup>th</sup> house is not good.
9. The 7<sup>th</sup> house being an odd house, therefore none of its lord can be a Trikona lord and hence its lord cannot be auspicious.
10. The 7<sup>th</sup> lord can only be the 6<sup>th</sup> lord (he cannot own the odd 3<sup>rd</sup> or 11<sup>th</sup> house) and hence he is evil.
11. The 7<sup>th</sup> lord can also be the 8<sup>th</sup> lord, and then he is dreadful.
12. The 7<sup>th</sup> lord Saturn can only be the 6<sup>th</sup> or 8<sup>th</sup> lord, and no other 7<sup>th</sup> lord can own a Trishadaya or Trikona house. Therefore excepting Saturn all the planets being lords of the 7<sup>th</sup> house remain neutral. But as marakas the benefics as the lords of the 7<sup>th</sup> are inauspicious.
13. For Scorpio Lagna Saturn is neutral being the 4<sup>th</sup> lord but resultantly inauspicious by owning the 3<sup>rd</sup> house also.
14. In contrast Venus is more malefic for Cancer Lagna as he owns the 4<sup>th</sup> and 11<sup>th</sup> house and 11<sup>th</sup> lord is more evil than the 3<sup>rd</sup> lord.

15. For Leo Lagna Saturn lording the 6<sup>th</sup> and 7<sup>th</sup> is more evil than Venus who lords the 10<sup>th</sup> and 3<sup>rd</sup> houses.
16. For Gemini lagna Mars owning the 6<sup>th</sup> and 11<sup>th</sup> houses is deadly evil.
17. Similarly Mercury for Scorpio lagna is twice evil, if he does not occupy the 8<sup>th</sup> house. The 8<sup>th</sup> lord in the 8<sup>th</sup> eradicates evils of the 8<sup>th</sup> lordship.
18. Saturn is more auspicious for Taurus Lagna than for Libra Lagna as he lords the strongest Kendra, the 10<sup>th</sup> house and the strongest Trikona the 9<sup>th</sup> house for Taurus Lagna; the 9<sup>th</sup> and the 10<sup>th</sup> lord is stronger than the 4<sup>th</sup> and 5<sup>th</sup> lord.
19. For Leo Lagna, Venus and Saturn both own Kendras and Trishadayas but Venus owns the 3<sup>rd</sup> house while Saturn owns the 6<sup>th</sup> house besides both owning Kendras. Due to ownership of Kendras both become neutral but the 6<sup>th</sup> house being more evil than the 3<sup>rd</sup> house, therefore Saturn is more evil of the two.
20. For Scorpio Lagna Saturn is more evil than Mars. The reason is that Mars though owning a stronger Trishada is also the lord of a Trikona (the Lagna) which considerably reduces the evil of the 6<sup>th</sup> house but Saturn is purely a Trishada (the 3<sup>rd</sup>) lord and neutral being the 4<sup>th</sup> house lord.
21. An evil Trikona lord is always less malefic than an evil Kendra lord.
22. For Cancer lagna Jupiter is certainly less inauspicious than Venus and Saturn.
23. Similarly for Capricorn Lagna Mars is more evil than Mercury.

Before arriving at the final decision, the various other positions of the planets like exaltation, debilitation etc. are also to be taken into consideration. This book only explains some of the additional points peculiar to Parasari system.

### **Numerical evaluation of the planets owning various houses:**

*This method is reproduced from the book of O.P.Verma without any changes.*

This method was advocated by Pandit Ram Yatna Ojha, the author of Phalit Vikas. Sri Ojha was a bold and erudite scholar of astrology, who bravely criticized even Varahamihira in his Phalit Vikas for adopting the system of Yavana's divisional charts prevalent now (I am doubtful about this as also my Guru), having set aside our own ancient system. He was the Head of the Department of astrology at Kashi Hindu Vishwavidyalaya. Here is the method:

### **Kendra Houses:**

Lord of the Lagna  
Lord of the 4<sup>th</sup> house  
Lord of the 7<sup>th</sup> house

### **Good results**

+ 1 point  
+ 2 points  
+ 3 points

Lord of the 10 <sup>th</sup> house	+ 4 points
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### Trikona Houses:

Lord of the Lagna	Good results
Lord of the 5 <sup>th</sup> house	+ 1 point
Lord of the 9 <sup>th</sup> house	+ 2 points

### Trishadaya Houses:

Lord of the 3 <sup>rd</sup> house	Bad results
Lord of the 6 <sup>th</sup> house	- 1 point
Lord of the 11 <sup>th</sup> house	- 2 points

### Other houses:

Lord of the 8 <sup>th</sup> house	- 6 points
Lord of the 2 <sup>nd</sup> house	0 points
Lord of the 12 <sup>th</sup> house	0 points

### Example:

Consider Cancer Lagna and evaluate Jupiter and Mars:

Jupiter = - 2 as lord of the 6<sup>th</sup> house  
 = + 4 as lord of the 9<sup>th</sup> house

Net result = + 2 which is auspicious

Mars = + 2 as lord of the 5<sup>th</sup> house  
 = + 4 as lord of the 10<sup>th</sup> house

Net result = + 6 which is fully auspicious

+ indicates good results and - indicates bad results.

This is a rough method; placement of the planet will no doubt cause difference in evaluation. Another point would be the aspect received by the planet. Since these are not taken into account, the method gives only a rough estimate of the nature merely based on the ownership of houses. For Taurus Lagna 2<sup>nd</sup> and 5<sup>th</sup> lord Mercury is a maraka and is auspicious due to his other house lordship or can be more auspicious due to associations. For Virgo Lagna, Venus being the 2<sup>nd</sup> and 9<sup>th</sup> lord is auspicious but is endowed with Maraka characteristics.

### Unquote

## 9. Special rule for Venus and Jupiter

### Verse 3

பாரதனிற் சுக்கிரனும் பண்டேவர் தங்குருவும்  
மாரக கேந்திராதிபதியானாக்காள் – நேர்மிகவும்  
பாவியர் பின்னும் புகர்புந்தி பாவியலாள்  
நேய்மதியும் பாவியாந்தேர்.

**Meaning:** If Venus and Jupiter get Maraka-Kendradhipatya, they become the worst malefics. They give only malefic results. Next to them is Mercury (if considered as malefic on account of conjunction with malefics) and next to that is waxing Moon who will also give malefic results on account of the lordship.

This is explained in Jataka Chandrika in Stanza 9 and in Laghu Parasari Verse – 10

केंद्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः।

मारकत्वेषु च तयोः मारकस्थान संस्थितिः ॥९॥

**Note:** Here the author combines both Kendradhipatya as well as Marakadipatya. Kendradhipatya has already been explained in the above stanza. Marakadipatya arises on account of lordships of the 2<sup>nd</sup> and 7<sup>th</sup> houses. The lords of the houses of the 2<sup>nd</sup> and 7<sup>th</sup> houses are capable of inflicting death they are considered as malefics. Whether they are natural benefics or natural malefics, because of their lordship of the maraka place, they will give either death or bad results.

But here the author separates the benefics especially Jupiter and Venus followed by Mercury and waxing Moon. When a planet owns the 7<sup>th</sup> house, he gets both Kendra as well as maraka ownerships, he becomes worst malefics and this is applicable to Gemini and Virgo Lagna where Jupiter is involved. Similarly for Sagittarius and Pisces Lagna Mercury gets this Dosha. For Aries Lagna and Scorpio Lagna, Venus becomes Kendra as well as Maraka lord. Moon becomes Maraka as well as Kendra lord only for Capricorn Lagna. If these planets are placed in the 7<sup>th</sup> house itself, the intensity of the Dosha is increased. In Maraka-Kendradhipatya Dosha Jupiter and Venus are more powerful than Mercury and Moon.

**Special Notes:** After translating this, I posed the following questions to Nakkeerar Natarajan:

1. What is Kendradhipaty Dosha?
2. Whether this Dosha arises on account of placement of benefics in the Kendra or is it based on lordship of benefics of Kendra?
3. What sort of result can the planet subjected to this Dosha give?
4. Whether the karakatwa of the planet will get spoiled or the results on account of lordship will get spoiled?

**Reply given by Natarajan:** “As said by you, the Dosha comes only in respect of benefic planets especially, Jupiter, Venus, Mercury and waxing Moon. It is more pronounced in respect of Jupiter and Venus. The Dosha comes on account of Adhipathy i.e. ownership of the Kendra and not on account of placement. Of course if such a planet getting the ownership of the Kendra is also placed in the Kendra, the intensity of the Dosha increases. According to my Guru, only the karakatwa of the planet will be spoiled not the Adhipathy or ownership results. For example for Gemini Lagna Jupiter owns the 7<sup>th</sup> and 10<sup>th</sup> house. As a result he gets Kendradhipaty Dosha. So the karakatwa of Jupiter will get spoiled. Supposing the said Jupiter is placed in the 7<sup>th</sup> house that will not affect the 7<sup>th</sup> house results like relationship or marriage etc. If it were to be so, then all persons with Gemini Lagna and with Jupiter placed in 7<sup>th</sup> or in any other house may not get marriage at all. This cannot happen. Worst come worst, that may affect his married life, he may not have peace in family, wife may not be getting along with him etc.etc. Concentrate on the karakatwa of the Kendra lord and one or all such karakatwas may get disturbed.”

The gradation of evil is further explained in Jataka Chandrika Verse 10 and Laghu Parasari Verse 11

### Jataka Chandrika Stanza 10 and Laghu Parasari Verse 11

बुधस्तदनु चन्द्रोऽपि भवेत् तदनु तद्विधः।

न रन्ध्रेशत्वं दोषस्तु सूर्यांचंद्रमसो र्भवेत्॥ १०॥ ॥ ११॥

**Meaning:** Mercury is less malicious than Jupiter and Venus and Moon is less than Mercury. Sun and Moon do not give evil even when they own the 8<sup>th</sup> house.

**Notes:** This evil quality – the Kendradhipaty Dosha – is in the descending magnitude in respect of Jupiter, Venus, Mercury and the Moon. i.e. the evil quality is not equal in the case of all benefics but varies directly to their inherent benefic nature. Jupiter and Venus

being very powerful benefics, therefore the Kendradhipatyā Dosha is much pronounced in their case. Mercury and the Moon are feeble benefics; therefore the Kendradhipatyā Dosha gets proportionately reduced in their case.

Again there is gradation among the quadrant houses. The 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> are considered to possess strength in the ascending order. So benefics owning the 1<sup>st</sup> house are less evil than those owning the 4<sup>th</sup> house. The benefic owning the 10<sup>th</sup> house is worst evil in respect of Kendradhipatyā Dosha.

The 2<sup>nd</sup> and 7<sup>th</sup> houses are termed as Marakasthanas i.e., death inflicting houses in a horoscope. If Jupiter and Venus own Kendras, the Kendradipatyā Dosha is profuse in their case particularly when they own a Marakasthana and also occupy it. The evil arising thus is impossible to eradicate. What do the Maraka planets cause?

If the Marakas are powerful, in their dasas and bhuktis or Antardasas they can cause various kinds of miseries. Only the Marakas that are very powerful can cause death in their Dasas.

The following points are worth remembering:

1. If the benefics owning Kendras are in their own signs, in Kendras they bestow auspicious results.
2. If the benefics owning Kendras are also Marakasthana lords and occupy Marakasthanas they give intense Maraka results.
3. If the benefics ownng Kendras are in auspicious houses i.e. the 1<sup>st</sup>, the 5<sup>th</sup> or 9<sup>th</sup> and are related to their lords, then they are yoga producing and bestow great auspiciousness alongwith some Maraka results.
4. If Kendra lords are in inauspicious houses then they give inauspicious results.
5. If the benefic 7<sup>th</sup> lord (Kendradhipati) is related to a Trikona lord he bestows Yoga or auspicious results in the beginning of his Bhukti but in the end gives Maraka results.

This concept of Sun and Moon not to be treated as evil when they own the 8<sup>th</sup> house is also given in Chandra Kaviyam Verse 8 which will be covered later.

## 10. Special rule for Mars owning the Kendra

### **Verse 4**

**தேறுமதிபாவிகளிற் சேய் கேந்திராதிபனாய்**

ஆறிலவனேக னல்லாமல் வீறு சனி  
நல்லனதை விட்டால்நல் சிரவிதானாஞ்சேய்  
வல்லகோணேசனனில் மாண்பு.

**Meaning:** Out of the malefics stated above, if Mars gets the ownership of a Kendra and is placed in the 6<sup>th</sup> house he gives good results. Next to Mars, Saturn followed by Sun produce benefic results in such a position. In case Mars gets ownership of a strong trikona also produces good results.

**Notes:** Generally speaking 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> houses are treated as bad houses or hidden houses. No benefic planet should get placement in these houses. But when malefics like Mars, Saturn and Sun when they get the ownership of a Kendra and placed in the 6<sup>th</sup> house, they turn into good planets and produce good results. Out of this the author has graded the beneficence in the descending order beginning from Mars followed by Saturn and Sun.

**Special Notes by Nakkeerar Natarajan:** Generally if Lagna Lord is in the 6<sup>th</sup> house, the native will be a known personality not only in his locality but also in the place of his residence, district or country. But there is a condition for that. No other malefic planet should conjoin the Lagna Lord. If there is a conjunction of a malefic then that will create Bandana Yoga that is to say a yoga for imprisonment. In a female horoscope, placement of 7<sup>th</sup> lord in the 6<sup>th</sup> house is good. Why? 6<sup>th</sup> house is the 10<sup>th</sup> from 10<sup>th</sup> house as per Bhavat Bhavam. Similarly placement of 10<sup>th</sup> lord in the 6<sup>th</sup> house is also good. In short Kendra Lord's placement, even if he be a malefic, in the 6<sup>th</sup> house is beneficial.

Another important point that emerges from this verse is that Mars and Saturn become more beneficial when they get the ownership of a Kendra as well as a Trikona. For Cancer Lagna Mars gets the ownership of 5<sup>th</sup> and 10<sup>th</sup> houses and for Leo Lagna for the 4<sup>th</sup> and 9<sup>th</sup> houses. So for these two Lagnas Mars becomes a Yogakaraka. Similarly for Taurus Lagna Venus becomes lord of 9<sup>th</sup> and 10<sup>th</sup> and for Libra Lagna he becomes lord of 4<sup>th</sup> and 5<sup>th</sup> making him a Yogakaraka for these two Lagnas.

*A different verse is seen in Jataka Chandrika for Mars*  
**Stanza - ii in Jataka Chandrika and Verse 12 in Laghu Parasari**

குஜஸ்ய கர்மநெருத்வ பியுக்தா யா ஶுभகாரிதா।

त्रिकोणस्यापि नेतृत्वे न कर्मेशत्वमात्रतः ॥ ११ ॥

Here only the 10<sup>th</sup> house ownership of Mars is discussed. Mars will give good results only when he owns the 5<sup>th</sup> house in addition to the 10<sup>th</sup> house. This is possible only for Cancer Lagna. But for Leo Lagna as stated earlier Mars is a Yogakaraka. Hence it is safe to presume that Mars owning a Kendra and Trikona give beneficial results. For Aquarius Lagna Mars owns the 3<sup>rd</sup> and the 10<sup>th</sup> house and hence inauspicious.

Malefics owning Kendras become auspicious only up to the extent that they forget their malefic nature but if they acquire the lordships of Trikonas additionally then they are capable of great auspiciousness.

Earlier we saw that natural malefics as lords of the Kendras will not produce evil. Does that mean that they will produce good results? No. This stanza is an example for that.

Malefics owning Kendras become auspicious only up to the extent that they forget their malefic nature but if they acquire the lordships of Trikonas additionally then they are capable of great auspiciousness.

To sum up we can say –

For general predictions all the cruel Kendra lords bestow evil results while all the benefic Kendra lords bestow good results. According to this text, only the Trikona lords are auspicious and Trishadaya lords are inauspicious particularly in dasa context. So only a planet owning a Kendra and Trikona becomes Yogakaraka.

Moon being a Kendra lord is a mild benefic while Sun is cruel. But according to this text both are neutral but can bestow auspiciousness, if get related to Trikona lord.

Mercury for Gemini and Virgo Lagnas and Jupiter for Sagittarius and Pisces Lagnas are auspicious. In these Lagnas, Jupiter and Mercury are neutral but Marakesas also being the 7<sup>th</sup> – 10<sup>th</sup> Lords and 4<sup>th</sup> – 7<sup>th</sup> lords and give inauspicious results additionally as Marakesas.

## ii. Conjunction of Lord of 2<sup>nd</sup> and 11<sup>th</sup> house

### **Verse 5**

ஏறுமிரண்டுபதி னொன்றாமிடத்ததிபன்  
கூறுஞ் சுபருடனே கூடி நிற்கில் வீறுநல்லன்  
பாவியுடனே கூடிப் பாவித்தானத்திருந்து  
மேவியிடிற் பாவனாம் விள்.

**Meaning:** If in a horoscope, the lord of the 2<sup>nd</sup> house (Dhanasthana) and the lord of the 11<sup>th</sup> house (Labhasthana) conjoin benefic planets, they become benefics. If on the other hand they conjoin malefic planets and are placed in malefic houses, they become worst malefics.

**Notes:** 2<sup>nd</sup> house indicates primarily family, speech, wealth, early education etc. 11<sup>th</sup> house is indicative of elder brothers, gains, income, prosperity etc. Hence these two houses gain importance. So, the lords of these two houses should not be spoiled. They should be with strength in the horoscope.

If they join the benefics like Jupiter, Venus, unspoiled Mercury and increasing Moon and also not placed in the hidden houses of 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> but placed in other benefic houses they become benefic planets. If both the 2<sup>nd</sup> and 11<sup>th</sup> lords are conjoined and are placed either in the 2<sup>nd</sup> or the 11<sup>th</sup> house or if there is an exchange between these two planets (viz. 2<sup>nd</sup> lord in the 11<sup>th</sup> house or the 11<sup>th</sup> lord in the 2<sup>nd</sup> house) or placed in benefic houses in mutual Kendra or Trikona positions, they produce benefic results.

Instead, if they conjoin the malefic planets like Saturn, Mars, Sun, Rahu or Ketu as also the malefic turned Mercury or Moon and are placed in the 6<sup>th</sup> or the 8<sup>th</sup> or the 12<sup>th</sup> houses they become worst malefics and give only malefic results.

So the lordship of the houses 2<sup>nd</sup> and 11<sup>th</sup> are likely to become malefics or benefics and accordingly the results will be experienced is explained through these verses.

In Jataka Chandrika we find a slightly different verse. Instead of the 11<sup>th</sup> house, he has taken the 12<sup>th</sup> house lord along with the 2<sup>nd</sup> house lord.

### Stanza 7 (Jataka Chandrika)

लग्नात् व्ययद्वितीयेशौ परेषां साहचर्यतः ।

स्थानांतरानुगुण्येन भवतः फलदायकौ ॥ ७ ॥

This is a more general statement as compared to the specific statement in Tamil. Lords of the 2<sup>nd</sup> and 12<sup>th</sup> houses produce good or bad results according to the conjunction with other lords of the houses (may be any house) and also depend upon the nature of the houses they occupy.

Now for Sun and Moon there is only one ownership. For Cancer Lagna Sun is 2<sup>nd</sup> lord; Moon is 2<sup>nd</sup> lord from Gemini Lagna; Sun is 12<sup>th</sup> lord for Virgo Lagna; Moon is 12<sup>th</sup> lord for Leo Lagna. So as far as Sun and Moon are concerned, they give benefic or malefic

results depending on their association with other planets or the houses where they are placed.

Since this stanza deals with the results of 2<sup>nd</sup> and 12<sup>th</sup> house lords and our Tamil treatise talks about the 2<sup>nd</sup> and 11<sup>th</sup> house, I have not given the explanations of O.P.Verma. Readers may study the explanations on this verse in Laghu Parasari by O.P.Verma.

## 12. Rule of the 8<sup>th</sup> Lord

### **Verse 6**

எட்டுக் கதிபதியும் பாக்கியத்துக் கேவசையாய்த்  
தொட்ட விரயாதிபனாய் தோன்றுமந்த – வட்ட மத்துக்  
கதிபதி பொல்லாதவனிலக்கி னாதிபதி  
யோதிலவ னேகநல்ல னோங்கு.

**Meaning:** 8<sup>th</sup> house is the house of loss to Bhagya Sthana or the 9<sup>th</sup> house. Hence lord of 8<sup>th</sup> house is evil. He will give only evil results. But if the same 8<sup>th</sup> lord also becomes Lagna Lord, he becomes good and good results will follow.

Jataka Chandrika also concurs with this view.

### **Stanza 8 in Jataka Chandrika**

भाग्यव्ययाधिपत्येन रंग्रेशो न शुभप्रदः।

स एव शुभसंघाता लभाधीशोपिचेत् स्वयं॥८॥

According to my Guru, the 8<sup>th</sup> lord is auspicious only when he is placed in Lagna or the 8<sup>th</sup> house. If he is placed in any other house, the significance of that house will be destroyed. The evil nature of the 8<sup>th</sup> lord is much greater than the good nature of the Lagna Lord.

## 13. Sun-Moon as 8<sup>th</sup> house Lords

### **Verse 7**

ஓங்குமட்ட மாதிபதி யோர்தோடஞ்சுரியற்கு  
மேங்கு மதி தனக்கு மில்லையே – பாங்கல்லால்  
வேறு மொருமதத்தில் வீழ்தோடங் கொஞ்சமாய்த்

## தேறிபாடச் சொல்வதெனத் தேர்.

**Meaning:** The Ashtamadhipatyā Dosha (Dosha arising on account of ownership of the 8<sup>th</sup> house) is not applicable to Sun and Moon. But some others say that there is a little amount of Dosha for them.

**Note:** For Sun and Moon own house is only one. Hence they have no Dosha on account of 8<sup>th</sup> lordship. This is the opinion of majority. For Capricorn Lagna Sun will be the 8<sup>th</sup> lord and for Sagittarius Lagna Moon will be the 8<sup>th</sup> lord. So for these two Lagna natives this Dosha does not exist. Some others opine that for these two lagna there will not be any evil results but at the same time the two planets will also be not in a position to produce good results.

Another view is that though the blemish owning the 8<sup>th</sup> house is not attributable to Sun and Moon but when they are conjoined with other malefics, a little bit of Dosha sets in. And that may result in bad results too. Instead, if they conjoin benefic planets, they will definitely give good results. So for these two Lagna, the Ashtamadhipatyā Dosha is to be ascertained taking into account the quality of the conjoined planet.

## 14 Determination of Maraka houses

### Verse 8

இலக்கினத்துக் காமிரண்டேழ் மாரகமா மொன்று  
மவைக்குமிரண்டான் கொல்லானல்லா – விலக்கினத்துத்  
தோன்றுமந்தப் பாபிக ணாங்காமதனிற் சொல்லுகின்ற  
முன்றெட்டு மாரகமாய் முட்டு.

**Meaning:** The lord of the 2<sup>nd</sup> house and the 7<sup>th</sup> house from Janma Lagna are marakas. Out of these two, the 2<sup>nd</sup> lord will not kill. Additionally, for each Lagna, there are four malefic houses. The 3<sup>rd</sup> and the 8<sup>th</sup> lord from these houses are also empowered to kill.

**Note:** A new rule is being stated in this verse. The first rule is the general rule according to which the 2<sup>nd</sup> lord as well as the 7<sup>th</sup> lord from Lagna is marakas and they will bring in death. Out of these two 7<sup>th</sup> lord is more powerful than the 2<sup>nd</sup> lord. 2<sup>nd</sup> lord will not kill. This is stated by almost all authors.

The new rule as per this author is that generally there are four houses which are considered as bad houses for any Lagna. They are the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and the 12<sup>th</sup>. Hence the lords of these four houses also become malefics. The speciality of these houses is – 8<sup>th</sup> house is house of longevity. Further it indicates the manner of death and the type of death the native will face. 6<sup>th</sup> house is the house of diseases and enemies. This will indicate curable diseases and also war; enemies' etc. 12<sup>th</sup> house is the house of loss for the Lagna or Moksha place. Hence it is connected with death. 3<sup>rd</sup> house being the 8<sup>th</sup> from the 8<sup>th</sup> house, according to Bhavat Bhava principle, 3<sup>rd</sup> house is the reflection of the 8<sup>th</sup> house of longevity. According to the author the 3<sup>rd</sup> and the 8<sup>th</sup> house from the above stated four houses is to be taken into consideration. The death will happen in the period of the stronger of these lords.

So it becomes necessary to calculate the 3<sup>rd</sup> and 8<sup>th</sup> house from these four houses for each Lagna.

Let us take a Lagna say Sagittarius.

1	From the 3 <sup>rd</sup> House (Aquarius)	3 <sup>rd</sup> Lord 8 <sup>th</sup> Lord	5 <sup>th</sup> from Lagna 10 <sup>th</sup> from Lagna	Aries-Mars Virgo-Mercury
2	From the 6 <sup>th</sup> House (Taurus)	3 <sup>rd</sup> Lord 8 <sup>th</sup> Lord	8 <sup>th</sup> from Lagna Lagna itself	Cancer-Moon Sagittarius-Jupiter
3	From the 8 <sup>th</sup> House (Cancer)	3 <sup>rd</sup> Lord 8 <sup>th</sup> Lord	10 <sup>th</sup> from Lagna 3 <sup>rd</sup> from Lagna	Virgo-Mercury Aquarius-Saturn
4	From the 12 <sup>th</sup> House (Scorpio)	3 <sup>rd</sup> Lord 8 <sup>th</sup> Lord	2 <sup>nd</sup> from Lagna 7 <sup>th</sup> from Lagna	Capricorn-Saturn Gemini-Mercury

In the table we find that Mercury occurs three times and Saturn takes two places followed Moon, Mars and Jupiter one time. Out of these 5 planets whichever is stronger is bound to kill the native.

Like this we can make out a table for all Lagnas and then verify as to the reliability of this method. According to Nakkeerar Natarajan, this can be taken only as a thumb rule.

Another predicament in this rule is that it does not take into consideration Rahu and Ketu as they do not have a house of their own.

We find quite the opposite of this rule in Jataka Chandrika.

### Jataka Chandrika Stanza 22 and Laghu Parasari Verse 23

अष्टमं ह्यायुषः स्थानमष्टमादृष्टमं य यत्।

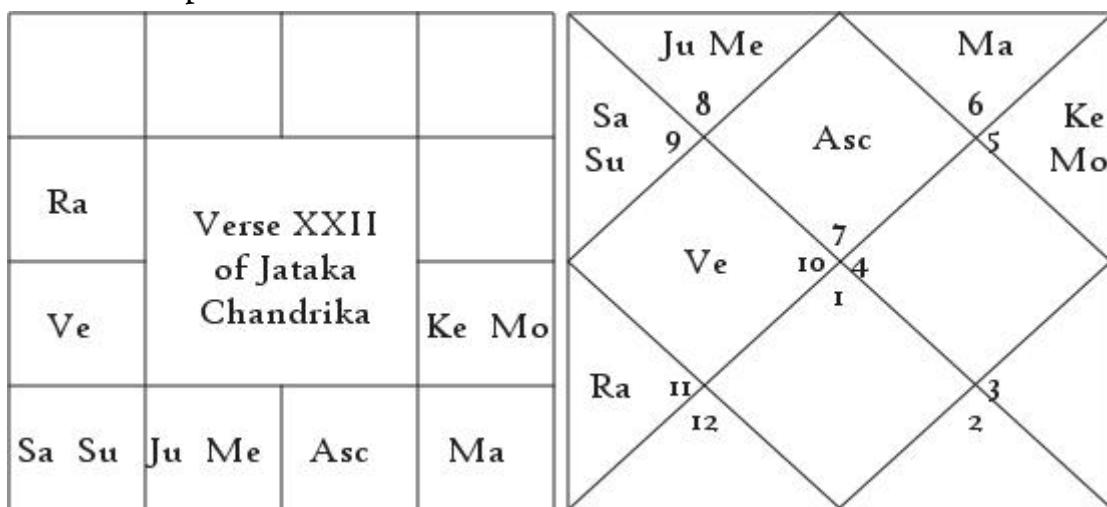
तयोरपि व्ययस्थानं मारकस्थानमुच्यते ॥ २२ ॥ ॥ २३ ॥

The 8<sup>th</sup> house from the birth Lagna is called the house of Longevity. The 8<sup>th</sup> from the 8<sup>th</sup> house is also likewise i.e. the 3<sup>rd</sup> house is also a house of Longevity.

The 12<sup>th</sup> house counted from these two houses are called Maraka (death-inflicting) houses.

Thus the 7<sup>th</sup> and 2<sup>nd</sup> houses in a horoscope are Maraka (death inflicting) houses.

**Explanations:** The 8<sup>th</sup> house from Lagna is the house of longevity or life as also the 8<sup>th</sup> house from this house which is the 3<sup>rd</sup> house. The 12<sup>th</sup> house from the 3<sup>rd</sup> is the 2<sup>nd</sup> house from Lagna and the 12<sup>th</sup> from the 8<sup>th</sup> house is the 7<sup>th</sup> from Lagna. These two represent death. Take an example:



The 8<sup>th</sup> house from Lagna in the above chart is Taurus and the 8<sup>th</sup> from Taurus is Sagittarius which is the houses of life. The 12<sup>th</sup> from Taurus is Aries and the 12<sup>th</sup> from Sagittarius is Scorpio which are the 7<sup>th</sup> and 2<sup>nd</sup> houses from Lagna and are called maraka houses. When the lords of these houses of live viz. The 3<sup>rd</sup> and 8<sup>th</sup> from Lagna, are strong, when good planets join these houses or when those houses are aspected by them they produce long life; if not the result will be unfavourable. Life and death therefore have to be primarily determined by the strength or weakness of the planets who own those houses, who are in conjunction with them, who are occupying those houses and who aspect them.

Pt. Vinayaka Sastri counts the 7<sup>th</sup> house as strong Maraka house. He argues that some are at variance and promote the view that the 2<sup>nd</sup> house is the prime Maraka house. The text clears that the 7<sup>th</sup> house is a Maraka house without doubt. Venus is considered most inauspicious in Maraka context. Bhavartha Ratnakara follows Parasara principles where Mars is not considered as Maraka for Taurus Lagna though he becomes the 7<sup>th</sup> and 12<sup>th</sup> house lord.

Venus acquires the worst Kendradipatya Dosha; evil due to quadrangular lordship because he is also the Karaka of the 7<sup>th</sup> house. Being the 2<sup>nd</sup> and 7<sup>th</sup> lord for Aries Lagna his results are to be decided on 7<sup>th</sup> house lordship. Hence he is deadly maraka.

Contrary to this Mars is a natural malefic also owns the 7<sup>th</sup> and 2<sup>nd</sup> houses for Libra Lagna. But he does not acquire Kendradhipatya Dosha and becomes neutral for being a Kendra, the 7<sup>th</sup> house lord. Hence Mars is not considered severe Maraka for Libra Lagna.

Concluding we can say that the 7<sup>th</sup> house is prime Maraka house.

For Cancer Lagna, Saturn is considered Maraka as he owns the 7<sup>th</sup> house besides being lord of the 8<sup>th</sup> house.

### Jataka Chandrika Stanza 23

तत्राण्याद्यव्ययस्थानात् उत्तरं बलवत्तरं।

तदीशितुस्तत्रगताः पापिनस्तेनसंयुताः ॥ २३ ॥

### Laghu Parasari – Verse 24

तत्राण्याद्यव्ययस्थानादुत्तरं बलवत्तरम्।

तदीशितुस्तत्र गताः पापिनस्तेन संयुताः ॥ २४ ॥

2<sup>nd</sup> house is stronger in inflicting death (Against the Tamil verse) than the 7<sup>th</sup> house. Malefic planets occupying the 2<sup>nd</sup> and 7<sup>th</sup> houses in conjunction with malefic lords cause death in the period of malefic planets. Of these those who are in conjunction with the lord of the 2<sup>nd</sup> are more powerful in inflicting death.

## 15. Determination of maraka Planets

### Verse 9

மாரகத்தானந் தன்னில் வந்தோர் சம்பந்த முண

பேனாந்தான் மாரகமுமாய் பெருகியிடற் – சீரரசந்  
யோகம்பிறந்தவருக் கோர் மாறாப் புத்திதிசை  
யாக வரும் யோகங்களாகும்.

**Meaning:** Planets associated with the Maraka places either by association or aspect as also placement in Maraka place are also capable of inflicting death. In case if such planets are capable of giving Raja Yoga, they will give the yoga and then kill.

**Notes:** The verse is a little confusing. It is stated as Maraka place. Whether to take the generally accepted maraka places which are the 2<sup>nd</sup> and the 7<sup>th</sup> or the places mentioned in the above are also to be included is not clear. According to Nakkeerar Natarajan, the general maraka places of 2<sup>nd</sup> and 7<sup>th</sup> alone are to be considered. The planets placed in these two houses are more powerful than their lords. Also the other planets aspecting this maraka house also get the maraka powers. If such a planet placed therein is capable of giving Raja yoga for the native, they will give it in their Dasa/Antardasa and the death will happen in their dasa in the Antardasa of a malefic.

For example Jupiter for Gemini Lagna is a three pronged malefic. He is the Badhaka Lord, Maraka Lord and a Kendra Lord. But Jupiter also owns the 10<sup>th</sup> house which is a strong Kendra. So in Jupiter dasa, in the Antardasa of the benefics, good Raja Yoga results will follow and in the Antardasa of the malefic/s death may happen.

The above seems to be general statement. Jataka Chandrika is more specific on this point.

### Jataka Chandrika Stanza – 24 – Laghu Parasari – Verse 25

तेषांदशा विपाकेषु संभवेन्निधनंनृणां।

तेषामसंभवेसाक्षात् व्याधीशदशास्वपि ॥ २४ ॥

The period of death is stated here. There are three possibilities. The first one is the period of the planets placed in 2<sup>nd</sup> and/or 7<sup>th</sup> house. Next comes lords of these two maraka houses. Last one is the planets who are associated with the lords of these houses.

To sum up we can conclude that the following order can be the determinant of death in descending order:

1. The 2<sup>nd</sup> house lord.
2. Malefic occupying the 2<sup>nd</sup> house.

3. The 7<sup>th</sup> house lord.
4. Malefic occupying the 7<sup>th</sup> house.
5. Malefic conjunct the 2<sup>nd</sup> house lord.
6. Malefic conjunct the 7<sup>th</sup> house lord.
7. The 8<sup>th</sup> house lord.
8. The 3<sup>rd</sup> or 8<sup>th</sup> house lord if conjunct the 2<sup>nd</sup> or 7<sup>th</sup> house lord.
9. Saturn conjunct Maraka planets.
10. The 6<sup>th</sup> house lord.
11. The weakest planet in the horoscope.

## 16. Order of Maraka Planets

### Verse 10

மாரகத் தோடத்திற்கு வன்குருவும் சுக்கிரனும்  
 மாரகனேயானால் வலு தோடம் – பாரதனை  
 விட்டாள் புதனிந்துரவிசனி மேற் செவ்வாய்க்  
 கட்டார் பிறநிறையாய்க் காண்.

**Meaning:** When we talk about Maraka Dosha, if the strong Jupiter and Venus become Maraka Lords they are the strongest. If you leave them, next will be Mercury followed by Moon, Sun, Saturn and Mars in descending order of strength.

**Note:** Mercury is not a complete benefic. His goodness or badness depends upon his associations. Therefore he comes next in order after Jupiter and Venus. Moon comes after Mercury, for even without evil association he becomes least auspicious when he is New Moon. Therefore when well associated Mercury and Full Moon own quadrants, they produce evil and if they occupy the 2<sup>nd</sup> and 7<sup>th</sup> houses, they become powerful to inflict death, but this power is next to Jupiter and Venus.

## 17. Link between Maraka Lords and 12<sup>th</sup> house

### Verse 11

உற்ற தமமுந்தா னோர் மாரகத்தானன்  
 பற்றியிருக் கின்றானும் பார்த்தாலும்-வெற்றியுற  
 மாரகத்தான் றன்னுடனே கூறுகினு மாரகர்போ  
 லார வதைத் திடுவரன்று.

**Meaning:** If any one out of the two maraka Lords (Lords of 2<sup>nd</sup> and 7<sup>th</sup> houses) is associated with the 12<sup>th</sup> lord by conjunction or aspect or placement in the 12<sup>th</sup> house, he will be capable of inflicting death.

**Notes:** 12<sup>th</sup> house is also a house of exit or Moksha. There are 4 independent rules stated here.

If either the 2<sup>nd</sup> lord or the 7<sup>th</sup> lord

(1) conjoins the 12<sup>th</sup> lord; (2) aspects the 12<sup>th</sup> lord; (3) aspected by the 12<sup>th</sup> lord; (4) placed in the 12<sup>th</sup> house

Is likely to bring about the death of the native. The death may happen in the dasa of the 12<sup>th</sup> lord or in the dasa of the maraka planet associated with the 12<sup>th</sup> lord.

**Query:** I asked Shri Nakkeerar Natarajan to explain his views on Longevity as also which planet is likely to inflict death or rather in which planet's dasa death of a native is likely to happen? He gave a very lengthy notes which are reproduced here:

**Explanations by Nakkeerar Natarajan:** According to the author of this treatise,

1. The lords of the 2<sup>nd</sup> and the 7<sup>th</sup> house are capable of inflicting death.
2. 7<sup>th</sup> lord is more stronger to inflict death than the 2<sup>nd</sup> lord.
3. Out of the bad houses from Lagna which are 3, 6, 8 and 12, the lords of the 3<sup>rd</sup> as well as the 12<sup>th</sup> are also empowered to kill.
4. In case such maraka lords also become Yoga karakas, they give the yoga first and then bring about the end.
5. The full benefic planets of Jupiter and Venus, if they become maraka lords, they turn the worst malefic and inflict death.
6. If the maraka lord is associated with the 12<sup>th</sup> lord or the 12<sup>th</sup> house, he will bring about death.

**Thandvamalai (Another classic in Tamil) differs in this view:**

**Verse 22**

அம்மா ரகம்திரண்டி லாதியினு மேற்பலமென்று

எம்மான வர்க்குமுரை யேந்திமையாய்-அம்மா

ரகத்ததிபர் உற்றார் அவருடனே கூடும்

அகத்தவர்க்கும் அப்படியே யாம்.

**Meaning:** Out of the two maraka houses 2<sup>nd</sup> and 7<sup>th</sup>, 7<sup>th</sup> is more powerful than the 2<sup>nd</sup>. The lord of the 7<sup>th</sup> hence gets more powers to inflict death. Planets placed in such maraka houses are also capable of causing death. Planets conjoined with such marakas are also capable of maraka.

### Further explanations given by Sri Natarajan:

According to majority people even though the 2<sup>nd</sup> and 7<sup>th</sup> houses as well as its lords etc are treated as maraka houses/planets, for a moveable Lagna native it becomes true. For a person born in a Fixed Lagna like Taurus, Leo, Scorpio or Aquarius, the lords of the 3<sup>rd</sup> and the 8<sup>th</sup> houses are special maraka planets. Likewise for the dual or corner Lagnas, 7<sup>th</sup> and the 11<sup>th</sup> house lords are special marakas.

In Jataka Alankaram (Tamil Version), it has been given as to which Vimshottari dasa will inflict death:

மாரகத்தின் திசையறிய வருநான் காந்திசை சனியே வந்துற்றாலும்  
பார்தனக்குச்ச தன்செவ்வாயைந்தாகுந்திசை தானே பரிந்துற்றாலும்  
பேருதித்தவாறாகுந் திசையரசனாலும் பின்பு ராகு  
சீருதித்த வேழானாந் திசையானாலும் மரணந் திண்ணைந் தானே.

There are three points mentioned in the above verse which suggest that death will happen in such and such Dasa.

1. If the Saturn Dasa comes as the 4<sup>th</sup> Dasa (This may happen for those born in the Nakshatras of Mrigasirsha, Chitra and Dhanishta ruled by Mars).
2. If the Mars Dasa comes as the 5<sup>th</sup> dasa (This is possible for those born under the Nakshatras of Ketu which are Aswini, Makha and Moola).
3. If Jupiter dasa happens to be the 6<sup>th</sup> Dasa (This will be for those born in the Nakshatras of Bharani, Purvaphalguni and Purvashada ruled by Venus)
4. If Rahu dasa happens to be the 7<sup>th</sup> dasa (which is applicable to those who are born under the Nakshatras of Mercury which are Aslesha, Jyeshta and Revathi).

Death will surely come.

But according to Sri Natarajan as well as his Guru, this ruling should not be taken on the face of it. Such a dasa lord unless he becomes a maraka lord or has association with maraka sthana, then only death may happen. He quoted his own horoscope and said that he has crossed the 7<sup>th</sup> dasa of Rahu though born under the Nakshatra of Mercury and is currently running his 8<sup>th</sup> dasa of Jupiter. Hence the entire rule as stated above should be carefully examined taking into consideration all other aspects concerning maraka.

There are more verses in Jataka Chandrika and Laghu Parasari on Longevity. The rules stated therein are not found in Chandra Kaviyam and hence not given.

Jataka Chandrika and Laghu Parasari give the other Maraka Planets too.

### **Jataka Chandrika Stanza 25 & 26 and Laghu Parasari 26 & 27**

अलाभे पुनरेतेषां सम्बन्धेन व्ययेश्तुः।

क्वचिच्छुभानां च दशास्वष्टमेशदशासु च॥२५॥ ॥२६॥

केवलानां च पापानां दशासु निधनं क्वचित्।

कल्पनीयं बुधैर्नृणां मारकाणामदशांने॥२६॥ ॥२७॥

If the Dasas of earlier told Marakas do not fall within the calculated span i.e., the Dasas of the 7<sup>th</sup>, 2<sup>nd</sup> lords, the malefic planets conjunct with them; malefics occupying Maraka houses and of the 12<sup>th</sup> lord from the Lagna do not fall within the calculated longevity span then death occurs in the Dasa Bhuktis of the planets related to drainage house lord (7<sup>th</sup> lord) of the 8<sup>th</sup> house or the planet related to the 2<sup>nd</sup> house lord.

If that also does not fall in the longevity span then death occurs in the Dasa Bhuktis of the planets like the 8<sup>th</sup> house Lord.

Otherwise, death occurs in the Dasa Bukti of the auspicious planets that are debilitated, combust etc.

If still death occurs in the Dasa Bhuktis of inauspicious planets which are the 11<sup>th</sup>, 6<sup>th</sup> and 3<sup>rd</sup> house lords.

Saturn has some special powers as Maraka. This is explained by the following verse

### **Jataka Chandrika Stanza 27 and Laghu Parasari Verse 28**

मारकैः सह सम्बन्धात् निहन्ता पापकृच्छनिः।

अतिक्रम्येतरान् सर्वान् भवत्येव न संशयः॥२७॥ ॥२८॥

If Saturn is related to Maraka planets then he himself becomes prime Maraka setting aside classical Marakas, there is no doubt about it.

## 18. Planets giving inauspicious results

### Verse 12

பன்னொன்று மூன்றெட்டாதி பதியமிசை  
தன்னுடைய சம்பந்தஞ் சார்ந்தவரும்-வன்பாவி  
சம்மந்தர் கூடுவதும் பார்க்கிறதுந் தானதுவா  
மிம்மகிமை கண்டேயியம்பு.

**Meaning:** Planets conjoined with the lords of the 11<sup>th</sup>, 3<sup>rd</sup>, 6<sup>th</sup> and 8<sup>th</sup> houses also become malefics. If there is association with malefic planets then they also will give adverse results.

**Explanations:** Hidden houses or Dushtanas are 3<sup>rd</sup>, 6<sup>th</sup> and 8<sup>th</sup>. Lords of these houses are treated as malefics. But why the 11<sup>th</sup> house is to be treated as a malefic house. For a moveable Lagna the 11<sup>th</sup> house is a Badhakasthana and for a dual house it is a maraka sthana. So for 8 houses (4 moveable and 4 dual) the 11<sup>th</sup> house becomes a malefic house and so its lord becomes a malefic. Moreover, for the 10<sup>th</sup> house, it becomes the 2<sup>nd</sup> house of Apamrithyu. Any planet conjoining with the lords of these four houses are to be treated as malefics and they will give only adverse results. Even if a friendly planet conjoins them, they also will give only bad results.

Generally the 5<sup>th</sup> and 9<sup>th</sup> trikona lords and the strongest of the Kendra lord, viz. the 10<sup>th</sup> lord are considered to be Yogakaraka planets. In case if these lords conjoin with any of the lords of the houses stated above, will they still be able to give good results? Or will they also get spoiled? Whether such a Kendra lord as well as the trikona lords will become malefics or not is cleared in the next verse.

## 19. Characteristics of Kendra and Trikona Lords

### Verse 13

பிலகேந்திர கோண நாதருக்குப் பேதஞ்  
சொல்லும் பாவி சம்பந்த தோட-மிலையிலே  
யன்னி கண்டங் கோணத் தாதிபருக் குண்டாகு

**வின்நதனை பார்த்தறிவாயே.**

**Meaning:** When Poorna (full) Yoga planets conjoin strong trikona lords or strong Kendra lords, they give Raja Yoga. If the lords of the earlier stated four houses viz., 11<sup>th</sup>, 3<sup>rd</sup>, 6<sup>th</sup> or the 8<sup>th</sup> lords conjoin or aspect such trikona/kendra lords, no blemish will come. They will give only beneficial results.

**Explanations:** Out of the trikonas (the author of this treats only the 5<sup>th</sup> and the 9<sup>th</sup> as trikona houses) 5<sup>th</sup> and 9<sup>th</sup>, lord of the 9<sup>th</sup> is the strongest. Even though the 5<sup>th</sup> house is also a trikona, its lord does not have strength as that of the 9<sup>th</sup> lord. Likewise out of the four Kendras-1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses, 10<sup>th</sup> house is the strongest. Rest have lesser strength. 10<sup>th</sup> house is stronger than the 7<sup>th</sup> house, 7<sup>th</sup> house is stronger than the 4<sup>th</sup> house and 4<sup>th</sup> house is stronger than the 1<sup>st</sup> house.

The word in Tamil **பிலகேந்திர கோண நாதரு** means the 9<sup>th</sup> lord and the 10<sup>th</sup> lord which are to be treated as stronger. Because of association with lords of malefic houses their beneficence will not be spoilt. But if the lords of the 5<sup>th</sup> trikona or the lords of the 1<sup>st</sup>, 4<sup>th</sup> or the 7<sup>th</sup> Kendras are weak and they conjoin malefics, their beneficence will be spoilt and they will not be in a position to give good results. This has been stated by many authors.

**“கேந்திர கோணத்திபர் கீழோருடன் கூட  
போந்திருந்த கோட்களுமே பொல்லாரோ  
மாந்தருக்குப் பொல்லாது.”**

Meaning that if the Kendra and trikona lords joins lords of malefic house, they become malefics

**“கேந்திர கோணத்திபர் மாறி நின்று  
கீழோர்களுடன் கூட பார்வையாகில்  
போந்தவுள் தாராது...”**

Meaning that except the 9<sup>th</sup> and 10<sup>th</sup> lords, remaining Kendra and trikona lords if they join malefics or exchange places with malefic planets, they become malefics.

## **20. Characteristics of Kendra Trikona Lords-Contd.**

### **Verse 14**

**சாடும் திரிகோணத்திபதிடன்னுடனே**

நாடு கண்டமாதிபர் நற்கோளாய்க் கூடியிடின்  
மெத்தப் பலன் தருவர் மேவவர்க் டன்திசையில்  
வெற்றியோ கங்கொடுப்பார் விள்.

**Meaning:** If the beneficial Kendra lords conjoin trikona lords, they will give beneficial results. In the dasa of such planets, they will give successful Raja yoga.

### Jataka Chandrika Stanza 13 – Laghu Parasari - 14

केदत्रिकोणपतयस्संबंधेनपरस्परंइतरै।

प्रसक्ताश्वेत् विशेषफलदायकाः ॥ १३ ॥

**Meaning:** If the lords of the Kendras are in conjunction with the lords of the trikonas without being associated with the lords of other houses, they become extremely powerful in producing good results.

**Explanations:** There is a slight variation in the two verses above. While the Tamil verse says that the Kendra lords must be beneficial ones and is silent about lords of other houses conjoining the kendra and trikona lords. Jataka Chandrika is silent about the beneficial nature of the Kendra lords but talks about conjunction of other planets also. Though the stanza looks simple, it is a difficult one to understand and also a very important one. In the Tamil verse it is clearly stated that the two planets that conjoin – one must be the lord of a trikona and the other must be a lord of Kendra. But the Sanskrit verse uses the word ‘sambandha’ which may be taken to be the ownership of a Kendra and trikona for a single planet or it may be taken to refer to two different planets. If the Sloka means a conjunction of the ownership of these two houses in one planet, then Sun and Moon gets exceptions as they own only a single house. In the case of other planets viz., Mars, Mercury, Jupiter, Venus and Saturn this may be true. But as far as Mercury and Jupiter are concerned on account of their ownership of corner houses, cannot own Kendra and trikona together. Therefore only 3 planets are left out who will have the special privilege of owning Kendras and trikonas together for those born under 6 Lagnas. They are Taurus, Cancer, Leo, Libra, Capricorn and Aquarius. For Taurus Saturn is lord of 9<sup>th</sup> and 10<sup>th</sup>. For Cancer Mars is lord of 5<sup>th</sup> and 10<sup>th</sup>. For Leo Mars is lord of 4<sup>th</sup> and 9<sup>th</sup>. For Libra Saturn is lord of 4<sup>th</sup> and 5<sup>th</sup>. For Capricorn Venus is lord of 5<sup>th</sup> and 10<sup>th</sup>. For Aquarius Venus is lord of 4<sup>th</sup> and 9<sup>th</sup>. Thus the three planets Mars, Venus and Saturn join ownership of Kendras and trikonas for two rasis each. But it is clear that the sense is not restricted to this conception of joint ownership of Kendras and trikonas only in one planet. So when we are to take into consideration different planets, one planet may be the

owner of a house which may not fall under Kendra or trikona. So are we to conclude that if the conjunct planet producing the yoga is also owner of the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup> or the 12<sup>th</sup> house, will it produce lesser amount of good result? Or will it not produce any good at all?

In the Tamil verse one condition has been stated. The conjoined planet joining should be a benefic. Examples will clarify this point.

Let us take Aquarius Lagna. Mercury owns a trikona-5<sup>th</sup> and also owns the 8<sup>th</sup> house and hence gets Ashtamadhipatyā Dosha. Sun owns the 7<sup>th</sup> Kendra. Supposing there is a conjunction of Mercury and Sun this will not constitute a Rajayoga, because they have not conjoined as benefics.

For Aries Lagna 5<sup>th</sup> lord is Sun and the 9<sup>th</sup> lord is Jupiter. But Jupiter owns the 12<sup>th</sup> house also. So the only benefic is Sun. Out of the Kendra lords – Mars owns the 1<sup>st</sup> and 8<sup>th</sup> house, Venus owns the 2<sup>nd</sup> and 7<sup>th</sup> house, Saturn owns the 10<sup>th</sup> and 11<sup>th</sup> houses and hence these three planets when they join either the 5<sup>th</sup> lord or the 9<sup>th</sup> lord will not produce Rajayoga. Moon as lord of 4<sup>th</sup> Kendra and Sun as lord of 5<sup>th</sup> Kendra alone are applicable for this yoga.

For Taurus Lagna Saturn as owner of the 9<sup>th</sup> trikona and 10<sup>th</sup> Kendra produces Rajayoga. Conjunction of Sun, the 4<sup>th</sup> lord with Saturn is not considered as a pure Rajayoga for two reasons-One is both are arch enemies, second Saturn in addition to trikona ownership also has a Kendra ownership.

The given below table will show at a glance the planets forming Rajayoga for each of the 12 Lagnas.

Lagna	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	7 <sup>th</sup>	8 <sup>th</sup>	9 <sup>th</sup>	10 <sup>th</sup>	11 <sup>th</sup>	12 <sup>th</sup>
Are	Ma	Vet	Me	Mo	Su	Me	Vet	Ma	Jug	Sa	Sa	Jug
Ta	Vet	Me	Mo	Su	Me	Vet	Ma	Jug	Sa	Sa	Jug	Ma
Gee	Me	Mo	Su	Me	Vet	Ma	Jug	Sa	Sa	Jug	Ma	Vet
Can	Mo	Su	Me	Vet	Ma	Jug	Sa	Sa	Jug	Ma	Vet	Me
Le	Su	Me	Vet	Ma	Jug	Sa	Sa	Jug	Ma	Vet	Me	Mo
Vi	Me	Vet	Ma	Jug	Sa	Sa	Jug	Ma	Vet	Me	Mo	Su
Li	Vet	Ma	Jug	Sa	Sa	Jug	Ma	Vet	Me	Mo	Su	Me
Sc	Ma	Jug	Sa	Sa	Jug	Ma	Vet	Me	Mo	Su	Me	Vet
Sag	Jug	Sa	Sa	Jug	Ma	Vet	Me	Mo	Su	Me	Vet	Ma

Cp	Sa	Sa	Jug	Ma	Vet	Me	Mo	Su	Me	Vet	Ma	Jug
As	Sa	Jug	Ma	Vet	Me	Mo	Su	Me	Vet	Ma	Jug	Sa
Pi	Jug	Ma	Vet	Me	Mo	Su	Me	Vet	Ma	Jug	Sa	Sa

Up to Verse 19 very useful information on the role of the Kendra as well as the trikona lords have been given. A similar view is also available in Jataka Chandrika, though with slight variations.

It is worth studying the Stanza 14 of Jataka Chandrika at this level as it gives a slightly modified rule.

### **Jataka Chandrika Stanza - 14 and Laghu Parasari Verse - 15**

**केद्रत्रिकोणनेतारौ दोषयुक्तावपिस्वयं।**

**संबंधमात्राब्दलिनौ भवेतांयोगकारकौ॥ १४ ॥**

**Meaning:** The conjunction of the lords of the Kendras and trikonas give good results because of the simple fact of their union even when they are weak or otherwise.

**Explanation:** Here the author says that it is enough if the lords of a Kendra and trikona join. Here not only the conjunction but the strength is also talked about. What will be the result of say the conjunction of Sun and Moon for Aries Lagna when the conjunction is in either Libra or Scorpio where the Sun and Moon would be in a debilitated condition or in Aries or Taurus where the Sun and Moon would be exalted. What will be the effect if such a conjunction takes place in any of the Dushtanas (3, 6, 8 or 12)? What will be the result if the conjunction takes place in a Kendra or trikona? Definitely the results are bound to vary for each of the situations. So we have to deduce from this verse that the conjunction of the lords of Kendras and trikonas is good and will produce results according to their various sources of strength. Also the various planetary aspects, conditions and other important points connected with them could not be neglected while making predictions. More explanations are available on all these points in the forthcoming verses.

Here it is worth remembering what Parasara has stated in BPHS, Chapter 34, verses 11 and 12. Four kinds of relations are accepted in this system.

1. To be in the same house: When two planets are in the same house. For example for Taurus Lagna if Saturn and Mercury are placed in the 5<sup>th</sup> house in Virgo, they become related. It was earlier stated that Kendra lords behave in a peculiar way as they forget their own nature. The results produced by them greatly depend upon

the planets with whom they are combined. In the example cited above Saturn forgets his malefic nature being the 10<sup>th</sup> lord but remembers that he has to do good as a Trikona lord and his association with another trikona lord Mercury further enhances his functional auspiciousness.

2. To be in mutual exchange of house – For example for Aries Lagna if Sun is placed in Cancer and Moon is placed in Leo, there is an exchange between the lords of 4<sup>th</sup> and 5<sup>th</sup> houses.
3. A planet being aspected by his dispositor: Let us take Gemini as Lagna. Moon is in Libra (5<sup>th</sup> house), Venus is in Sagittarius (7<sup>th</sup> house) and Jupiter is in Aries (11<sup>th</sup> house). Here Venus is the 5<sup>th</sup> lord and is receiving the aspect of Jupiter, the 7<sup>th</sup> and 10<sup>th</sup> lord.
4. The planets being in mutual aspects: Supposing for Aries Lagna Mars is in Aries and Jupiter is in Libra, they both aspect mutually.

Out of these four relationships, mutual exchange of houses is the most powerful, next is mutual aspects but one of them must be in own house, then aspect by dispositor and the least powerful is occupation of the same house.

In the absence of the above relationships, then the planets in mutual Kendras and Trikonas may be supposed to be related.

Kendra lords (4<sup>th</sup>, 7<sup>th</sup> or 10<sup>th</sup>) when conjoin Trikona lords (1<sup>st</sup>, 5<sup>th</sup> or 9<sup>th</sup>) give auspicious results. But such Kendra and Trikona lords whose other signs do not fall in Trishadaya and 8<sup>th</sup> houses and are not conjunct with these lords.

### **Rule to be remembered:**

Lagna Lord is most auspicious.

8<sup>th</sup> lord is deadly evil.

The 2<sup>nd</sup> and 12<sup>th</sup> house lords are neutrals and behave according to their conjunctions with other house lords and dispositors or placements in auspicious and inauspicious houses.

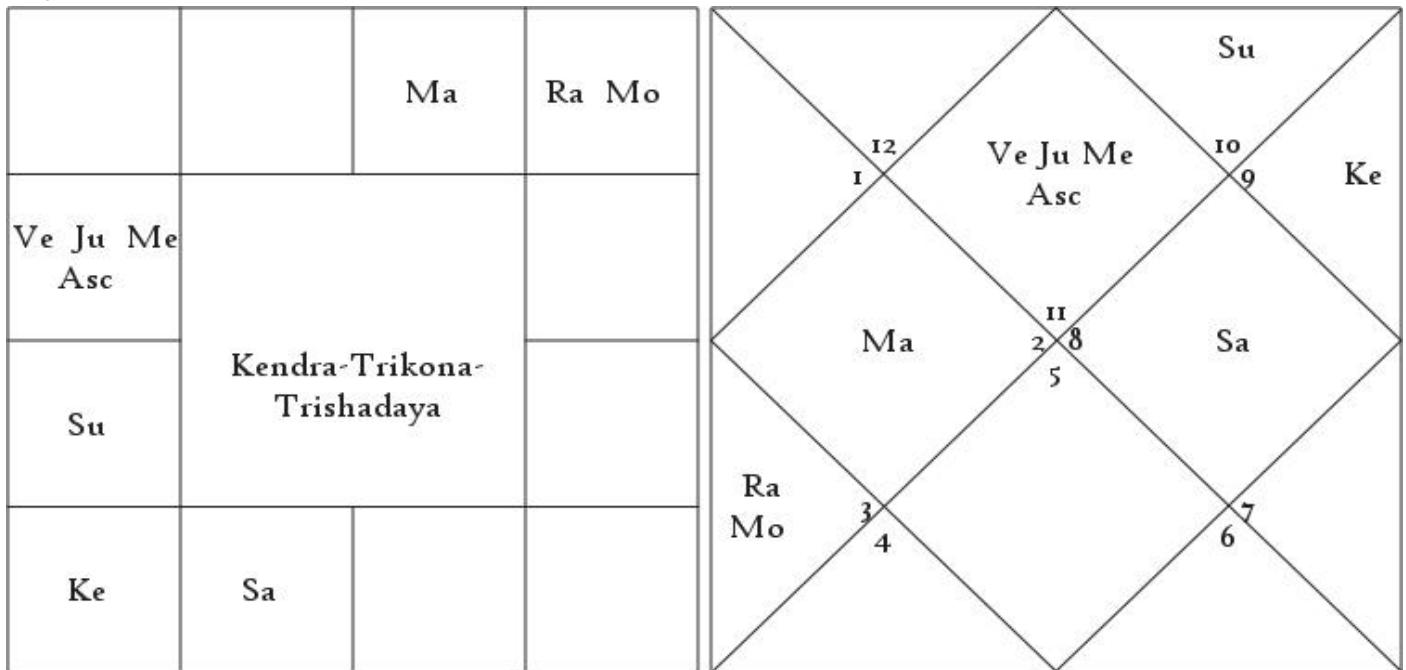
Kendra lords are always neutral. (All benefic Kendra lords do not produce good and all malefic Kendra lords do not produce evil)

Trikona lords are always auspicious.

The malefic Trishadaya lords are inauspicious.

The benefic Trishadaya lords are feebly auspicious in their own houses.

### Example:



In the above chart Venus is a Yogakaraka as he owns the 4<sup>th</sup> and 9<sup>th</sup> houses. His placement in Lagna establishes a relation with Lagna Lord Saturn and hence will give auspicious results in his dasa. The 7<sup>th</sup> lord Sun is aspected by its dispositor and Lagna Lord Saturn and therefore happiness from wife in Sun's dasa. The 10<sup>th</sup> lord Mars will give beneficence from Government in his dasa as he is Yogakaraka Venus' sign and in mutual aspect with Lagna Lord Saturn.

The Sloka under discussion does not seek the Kendra and Trikona lords to be Trishadaya lords otherwise the auspiciousness of the yoga is deteriorated. In other words, if a Kendra lord as a Trishadaya lord though blemished one but still confers auspicious results for being related with a Trikona lord.

Now a question arises about the intensity and strength of the yoga in various houses. If the yoga occurs in a Kendra or Trikona it is best, it is good in neutral houses like the 2<sup>nd</sup> and 12<sup>th</sup>, is fair in Trishadaya houses and feebly fair in 8<sup>th</sup> house.

The two verses of Jataka Chandrika viz. 13 and 14 need a deep study. One verse says that the Kendra and Trikona lords whose other signs do not fall in houses other than these two, if are mutually related then such a combination is auspicious par excellence. According to the next verse, strongest Kendra lord (10<sup>th</sup> lord) and strongest Trikona lord (9<sup>th</sup> lord) though blemished if are mutually related produce auspicious results. Blemished here means, also lords of inauspicious houses.

The yoga under Sloka 13 is auspicious par excellence while that under slogan 14 is simply auspicious.

For example for Aries Lagna Jupiter being the 9<sup>th</sup> lord is auspicious but being 12<sup>th</sup> lord, in conjunction or relation with Saturn the 10<sup>th</sup> and 11<sup>th</sup> lord, he will be blemished. Here Saturn is blemished being the 11<sup>th</sup> lord. The combination will give predominantly less auspicious results. One thing is worth noting is that for all the Lagnas only one planet either the 10<sup>th</sup> lord or the 9<sup>th</sup> lord should be blemished. Both blemished cannot produce Yoga.

We must remember the rule of BPHS which states that no planet can produce auspiciousness simply by ownership and relationship unless he has inherent strength.

For Sagittarius Lagna chart Mercury happens to be the 7<sup>th</sup> and 10<sup>th</sup> lord and a maraka. If he is related to the 9<sup>th</sup> lord Sun his adversity inflicting character accompanies the yoga producing ability.

For Gemini Lagna chart the 10<sup>th</sup> lord Jupiter gets blemished as the 7<sup>th</sup> lord. The 9<sup>th</sup> lord Saturn is blemished being the 8<sup>th</sup> lord. Therefore combination of the two cannot produce Yoga as both are blemished.

In Leo Lagna, the 5<sup>th</sup> lord Jupiter is blemished being the 8<sup>th</sup> lord. Mars the 4<sup>th</sup> lord being the 9<sup>th</sup> lord eradicates the evil of Jupiter, if the two planets are related.

In an Aries Lagna chart the 9<sup>th</sup> and 12<sup>th</sup> lord Jupiter is not blemished but being associated with the 11<sup>th</sup> lord Saturn, Jupiter as 12<sup>th</sup> lord becomes blemished.

The above views are expressed in Chandra Kaviyam next verse.

There is one more verse in Jataka Chandrika which gives Raja Yoga par excellence

### Jataka Chandrika Stanza 16 and Laghu Parasari Verse 17

त्रिकोणाधिपयोर्मध्ये सम्बन्धी येन केनचित्।

केंद्राधिपस बलिनो भवेत् यदि सुयोगकृत्॥ १६ ॥ ॥ १७ ॥

If any of the Trikona Lord is related to a strong Kendra lord i.e., 10<sup>th</sup> house lord and vice-versa, an excellenet auspicious combination or Yoga results.

Readers may go through the charts of famous personalities given under this verse in O.P.Verma's Laghu Parasari.

## 21. About the 10<sup>th</sup> Kendra and the 9<sup>th</sup> Trikona

### Verse 15

கேந்திரத்திற் பத்தாம் கிளர்திரிகோணத் தொன்பா  
னாய்ந்த பெலமாம் பெயர்களந்ததிபர்-சேர்ந்திருக்கப்  
பார்க்க வொருவருக் கொருவர் பார்யோக்காரகர்  
மார்க்கு மரிதாமறி.

**Meaning:** Out of the Kendra places, the 10<sup>th</sup> Kendra and out of the trikona places the 9<sup>th</sup> trikona are stronger. If the lords of these two houses join or aspect mutually both become capable of bestowing Rajayoga. Please note that such a combination is a rare one.

**Explanations:** This point has already been stated. The order of strength for Kendras is 1, 4, 7, 10 in ascending order and for trikonas it is 5 and 9. 9<sup>th</sup> house is known as Dharmasthana and 10<sup>th</sup> house is called as Karmasthana and the conjunction of lords of these two houses is termed as Dharma Karmadhipathy Yoga. The ideal placements for this conjunction are:

1. Either in the 9<sup>th</sup> or 10<sup>th</sup>.
2. Exchange of houses between them.
3. One is in his own house and aspect mutually.
4. Exchange of aspects viz. one is aspecting the other's house and vice versa.

**Special explanation by Natarajan:** Wherever the lords of the 5<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> houses are placed, they are capable of giving yoga. There is a Deputy Dharma Karmadhipathy Yoga and it is formed by the association of the 6<sup>th</sup> house lord and the 7<sup>th</sup> house lord. How? According to Bhavat Bhava principle, the 9<sup>th</sup> house from the 10<sup>th</sup> house is the 6<sup>th</sup> house and the 10<sup>th</sup> house from the 10<sup>th</sup> house is the 7<sup>th</sup> house. So the 6<sup>th</sup> and the 7<sup>th</sup> house for any Lagna act like the 9<sup>th</sup> and 10<sup>th</sup> lords. Hence the conjunction of the lords of these two houses produces the Deputy Dharma Karmadhipathy Yoga. Of course as the name itself suggests this is only a secondary Rajayoga and the results will only be of a lesser degree. In a similar manner the conjunction of the 5<sup>th</sup> lord and the 6<sup>th</sup> lord also forms a Raja yoga. Because 9<sup>th</sup> from 9<sup>th</sup> is the 5<sup>th</sup> house and 10<sup>th</sup> from 9<sup>th</sup> is the 6<sup>th</sup> house.

Under Section 4-Graha Bhava Phala Khanda in Uttara Kalamitra the above explanation is found.

लग्नाद्वाग्यपकर्मपौ यदि तदा तद्वाग्यकर्माधिपौ  
मानाद्वाग्यपकर्मपौ वरसमस्बल्पाधिकाराः क्रमात्।  
सम्बन्धत्रयसंस्थितौ च सबलावन्योन्यकेन्द्राश्रितौ  
लग्नाधीश्वरराशिनायकयुतौ जातो धनी भूपतिः ॥ ४ ॥

**Explanations:** Here 3 sets of planets are considered. They will in their order bestow upon the native a high position, an ordinary position or a below average position in life. The reckoning of the lords of the 9<sup>th</sup> and 10<sup>th</sup> Bhava is more important here. According to this Sloka the following three positions are stated:

1. From the Lagna.
2. From the 9<sup>th</sup> house from the Lagna in other words 9<sup>th</sup> and 10<sup>th</sup> to 9<sup>th</sup>.
3. From the 10<sup>th</sup> house from the Lagna viz., 9<sup>th</sup> and 10<sup>th</sup> to 10<sup>th</sup>.

Jataka Chandrika restricts the placement only to the 9<sup>th</sup> and 10<sup>th</sup> houses.

### Jataka Chandrika Stanza - 15 and Laghu Parasari Verse - 16

निवसेता व्यत्ययेन तावुभौ धर्मकर्मणोः।

एकत्रान्यतरो वापि वसेच्चेद्योगकारकौ ॥ १५ ॥

There are numerous explanations for the association of the 9<sup>th</sup> lord and the 10<sup>th</sup> lord and some of them are controversial in my opinion too. I do not want to go into those explanations here.

### 22. Results of association of Trikona and Kendra Lords (Other than 9<sup>th</sup> and 10<sup>th</sup> house)

#### Verse 16

ஓன்பது பத்தல்லாருறு திரிகோணங்கண்ட  
மன்னிய யோகப் பெயரா மந்ததிப-ரன்பாக  
ஓன்றுக்கொன்றாய் மருவிச் சம்பந்தமுண்டாகில்

## நன்றரசர் யோகமாம் செப்பு.

**Meaning:** In addition to the conjunction of the 9<sup>th</sup> trikona lord and the 10<sup>th</sup> kendra lord, if the rest of the trikona lords 1<sup>st</sup>, 5<sup>th</sup> join the remaining kendra lords 1<sup>st</sup>, 4<sup>th</sup> and 7<sup>th</sup> or with the yoga lords of the 9<sup>th</sup> or the 10<sup>th</sup> house, then a Raja yoga results.

**Explanations:** In verse 13 it has already been stated about the connection between Kendra and trikona lords. In verse 15 the special effects of the link between the 9<sup>th</sup> and 10<sup>th</sup> lords have been explained. If any of the lords of the 1<sup>st</sup>, 4<sup>th</sup> or the 7<sup>th</sup> house conjoins the 9<sup>th</sup> house lord or the 5<sup>th</sup> house lord conjoins the 10<sup>th</sup> house lord a Raja Yoga results. Many authorities have expressed the same views.

Jataka Chandrika gives the same views but the interpretation of Suryanarain Row is worth mentioning here:

### Jataka Chandrika Verse 20

केंद्रत्रिकोणाधिपयोरैक्येतेयोगकारकाः।

अन्यत्रिकोणपतिना संबंधोयदीकिंफलं॥ २० ॥

Another version of the verse is in Laghu Parasari

केन्द्रत्रिकोणाधिपयोरेकत्वे योगकारकौ।

अन्य त्रिकोणपतिना सम्बन्धो यदि किं परम्॥ २० ॥

**Meaning:** The union of the lordship of the Kendra and Trikona in one planet produces good. But when the lords of the other Trikonas join the lords of Kendras they will surely produce better results.

**Explanations by Suryanarain Row:** Conjunction of a Kendra lord and a trikona lords produces Rajayoga. Such combination may be with a single planet or with two different planets. For some houses the same lord becomes a Kendra as well as a Trikona lord. For some other houses both the lords are different. When the lords of the Kendras are distince from the lords of the Trikonas and these two join join togethr in any house, the result will be much better than in the case of union of the two lordships by one and the same planet. For example Saturn is the lord of 4<sup>th</sup> and 5<sup>th</sup> for Libra Lagna and the 9<sup>th</sup> and 10<sup>th</sup> lord for Taurus Lagna. The yoga producing planets are one and the same for them. They produce favourable results. Literally speaking here only one planet is involved. For

Scorpio Lagna 9<sup>th</sup> lord is Moon and 10<sup>th</sup> lord is Sun and their combination produce better results. The conjunction of two different planets is better for purposes of Rajayoga than the union of the lordship of the two houses in one and the same planet.

The yoga produced in this sloka is of a very high order and clue of the idea contained in this sloka is given below:

A wise government administrator always works for the benefit of his subjects. If he is further related to a virtuous person what more can be said of his wisdom? Similarly, if the lord of a Kendra and Trikona (Rajayogadhikari) be related with the lord of a Trikona (wisdom) he produces auspiciousness everywhere.

The Trikona houses are termed as the houses of Lakshmi (the goddess of wealth) while the Kendra houses are the houses of Vishnu (the god of existence and sustenance) and relationship among their lords makes one an emperor whose fame spreads all around. The stronger the relationship due to various strengths of the planets, the strongest will be Rajayoga. If the concerned planets are in Simhasanamsa the native of the chart will be an emperor, ruling the whole earth.

Ordinarily, Rajayogas confer much wealth, status and happiness to the native though they may not make him a king. The planet's strength is the key to the quality of Rajayoga. A planet in debilitation, combustion etc is dispossessed of strength, therefore incapable of conferring auspiciousness.

Upto now we talked of the Kendra and Trikona lords but the question arises what will be the results, if a Kendra or Trikona lord at the same time happens to be a Trishadaya or 8<sup>th</sup> house lord as for a Gemini Lagna chart Mercury conjunct Venus be related Saturn who is also the 8<sup>th</sup> house lord; for a Cancer Lagna chart Jupiter being the 9<sup>th</sup> lord is also 8<sup>th</sup> lord; for a Capricorn Lagna chart the 9<sup>th</sup> lord Mercury also happens to be the 6<sup>th</sup> house lord and for an Aquarius Lagna chart Mercury being the 5<sup>th</sup> house lord also owns the 8<sup>th</sup> house. A yogakaraka is a joint lord of a Kendra as well as Trikona. If he happens to be related to a blemished Trikona lord, then the blemish does not influence the combination any way because auspiciousness of the yogakaraka planet is so great that it eradicates the blemish.

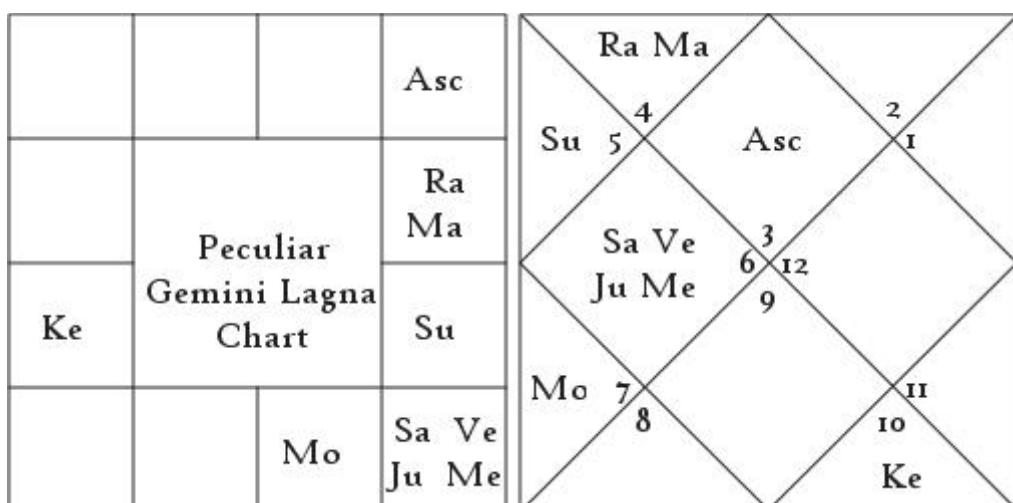
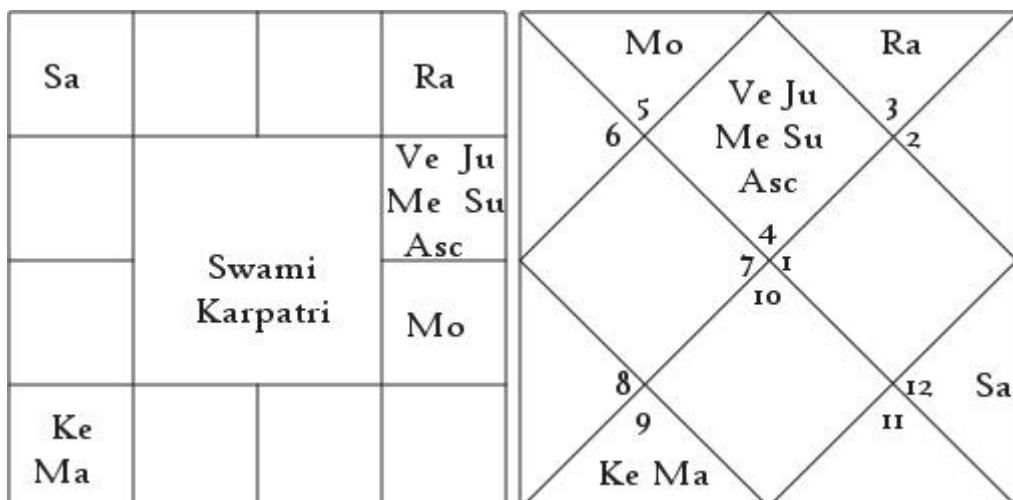
If a Rajayogakaraka planet (the same lord of a Kendra and a Trikona) is related to another Kendra Lord is not as powerful as when related to a Trikona Lord.

In Taurus Lagna chart if Saturn (the 9<sup>th</sup> and 10<sup>th</sup> lord) is related to Mercury (the 5<sup>th</sup> and 2<sup>nd</sup> lord) it is the best yoga for Taurus Lagna.

In a Cancer Lagna chart, if Mars (the 5<sup>th</sup> and 10<sup>th</sup> lord) is related to the Moon or Jupiter the 6<sup>th</sup> and 9<sup>th</sup> lord will be the best yoga for Cancer Lagna but Mars + Moon yoga will have an edge over the others because the Moon is unblemished at all. Similarly in Taurus Lagna chart Mercury + Saturn Yoga will have an edge over Saturn + Sun yogas but in Mercury+Saturn combination, Mercury is also a maraka. Initially Rajayoga results of Saturn + Mercury yoga felt but later Maraka results also accrue to the native.

In the Libra Lagna chart Saturn (the 4<sup>th</sup> and 5<sup>th</sup> lord) and Mercury (the 9<sup>th</sup> and 12<sup>th</sup> lord) form the best yoga, if related. In a Leo Lagna chart Mars + Jupiter combination will be less auspicious than Mars + Sun combination as Jupiter also owns the 8<sup>th</sup> house.

In the given below chart of Swami Kalpatri, the Lagna is Cancer and Yogakaraka Mars aspects Jupiter the 9<sup>th</sup> lord but Jupiter does not aspect Mars, therefore the exchange of aspects is partial. The 9<sup>th</sup> lord is exalted and the Rajayogakaraka Mars is in Jupiter's sign Sagittarius. Swamiji was a great saintly personality who commanded honour and respect.



The Gemini Lagna chart here is peculiar as all the Kendra and Trikona lords occupy one sign. The debilitation of Mars conjunct Rahu and his aspect over the Moon considerably reduces the potential of the chart.

In Jataka Chandrika and Laghu Parasari we find yet another verse which tells about the results of the Dasas of Yogakaraka planets.

### Jataka Chandrika Stanza 17 and Laghu Parasari Verse 18

दशास्वपि भवेद्योगः प्रायशो योगकारिणोः।

दशाद्वयीमध्यगता तदयुक्त शुभकारिणाम्॥ १७॥ ॥ १८॥

The auspicious or Yoga results occur during the Dasa and Bhukti of two Yogakaraka planets (the Kendra and Trikona lords) and such results also occur in the Dasa of Bhukti of such unrelated auspicious planets (Yogakarakas) falling between the Dasas or Bhuktis of the two main planets.

Beautiful and varying explanations are found in both the books Jataka Chandrika as well as Laghu Parasari which I am not reproducing here.

### 23. A Combination for favourable results

#### Verse 17

பத்துக் கதிபதிகன் பாக்கியத்திலே யிருக்க  
வைத்தாமன் கீரந்தில் வாய்த்திருக்கச் சத்தோடு  
அவரவர்கள் வீட்டிலிருக்க யோக  
யோகமூலமாமே வருமாம் ஒது.

**Meaning:** Favourable results will be there if the 10<sup>th</sup> lord is placed in the baghyasthana from it (i.e. the 9<sup>th</sup> from it) and Moon is placed in the 10<sup>th</sup> house and the rest of the planets are placed with strength in their own houses.

**Explanations:** Three conditions are stated here to get favourable results:

1. The 10<sup>th</sup> lord should be placed in the baghya place counted from the 10<sup>th</sup> house which becomes the 6<sup>th</sup> house from Lagna.
2. Moon must be in the 10<sup>th</sup> house.

3. Rest of the planets must be placed with strength in their own houses.

Such a combination will make the native a very wealthy person and he will be possessing such a huge amount of wealth that he can even lend money to the King.

Out of the three conditions stated the third condition is difficult to get. More so because the word ‘with strength’ has been used. For example for Aries Lagna Jupiter is the 9<sup>th</sup> and 12<sup>th</sup> lord. It can be in any of the two houses. But when it comes to use the word ‘with strength’ he must be placed in Sagittarius, the 9<sup>th</sup> house.

Some authors have taken Saturn instead of Moon. There is also another version which states that 10<sup>th</sup> lord is in the 6<sup>th</sup> house and Moon is in the 10<sup>th</sup> house without any connection with the malefics also produces good results. Another variation is that 10<sup>th</sup> lord is placed in the 10<sup>th</sup> house, Moon is in his own house Cancer and 6<sup>th</sup> house lord is placed in his own house that will give rise to a Raja yoga.

## 24. Another combination for Rajayoga

### Verse 18

ஓன்பதுபத்துக்குடையா ரெட்டுபன்னென்றதிபர்  
இன்பயோ கங்களிலே யென்றிடினும் பின்னர்திரி  
கோணேசர் சம்பந்தஸ கூடிலும்யோகங்களுண்டா  
மாணேறு யோகமுடையார்க்கு.

**Meaning:** If the yoga giving lords of the 9<sup>th</sup> or the 10<sup>th</sup> house becomes lord of the 8<sup>th</sup> or the 11<sup>th</sup> house they will not give Raja Yoga. But if another trikona lord or Lagna lord or especially the 5<sup>th</sup> lord is connected with it, then definitely Raja Yoga will result.

**Explanations:** In verse 13 it has been stated that if there is a conjunction or a sambandha or link between the strong trikona lord and the strong Kendra lord with any malefics, no blemish will come. Here it is stated that if the 9<sup>th</sup> lord himself is also owner of the 8<sup>th</sup> or the 11<sup>th</sup> house it will be a blemish. In other words the ownership of the 8<sup>th</sup> or the 11<sup>th</sup> house will reduce the strength of the 9<sup>th</sup> house ownership. Similar is the case for the 10<sup>th</sup> house lord also. But if another trikona lord of 1<sup>st</sup> or the 5<sup>th</sup> conjoins with such a 9<sup>th</sup> or the 10<sup>th</sup> lord, the blemish will be removed and Raja Yoga will result.

This verse may be applicable to Gemini Lagna as the 8<sup>th</sup> and 9<sup>th</sup> lord are Saturn. Also for Aries Lagna the 10<sup>th</sup> and 11<sup>th</sup> lords are Saturn. For no other Lagna the 9<sup>th</sup> or the 10<sup>th</sup> lord does not have ownership of either the 8<sup>th</sup> or the 11<sup>th</sup> house.

Jataka Chandrika has a different version of this verse.

### Jataka Chandrika Stanza 21 and Laghu Parasari Verse - 22

धर्मकर्माधिने तारौ रंगलभाधिपौ यदि।

तयोस्संबंध मात्रेण न योगं लभते नरः ॥ २१ ॥

**Meaning:** Where the lords of the 9<sup>th</sup> and 10<sup>th</sup> houses are joined by the lords of the 8<sup>th</sup> and 11<sup>th</sup> houses success is endangered.

O.P.Verma states that if the lords of the 9<sup>th</sup> and 10<sup>th</sup> houses also own the 8<sup>th</sup> and 11<sup>th</sup> houses, a person does not enjoy any Yoga through their relationship.

According to Parasara, if a Kendra or Trikona lord also owns the 8<sup>th</sup> or 11<sup>th</sup> house, he cannot produce yoga by any means.

Readers can refer O.P.Verma's explanations on this Sloka.

### 25. Conjunction of a Trikona lord with the 10<sup>th</sup> Kendra Lord.

**Verse 19:**

விண்டபத்துக் காதிபர்க்கு விள்கோணத் தோரிலொன்று  
தண்டியிடும் சம்பந்தந் தானிருக்கில் – வண்டமிழோர்  
சொன்னபத்துக் காதிபதி சொல்யோகக் காரகனோ  
மன்னர்கந் தாந்கொடுப்பான் வந்து.

**Meaning:** Out of the Kendras, if the strongest 10<sup>th</sup> house lord joins any trikona lord, the Raja Yoga will be coming only from the 10<sup>th</sup> lord.

**Explanations:** If the lord of any trikona lord conjoins the 10<sup>th</sup> house lord, strength of the 10<sup>th</sup> house lord gets increased and as a result he becomes a Raja Yoga karaka and very favourable results will be the result. In the previous verses, after telling about the Kendra and trikona lords, why a special reference has to be made here for the 10<sup>th</sup> house lord? If the benefics like Jupiter or Venus become the 10<sup>th</sup> lord, Kendradhipaty Dosha will result. But if a trikona lord conjoins them, the blemish of the Kendra lordship gets removed and they will become Yoga karaka. So this is one of the ways where the Kendradhipaty Dosha gets removed.

## 26. Characteristics of Rahu and Ketu

**Verse 20:**

நன்கேது ராகு வுந்தா நற்கோளைக் கூடுகினும்  
பன்சுபர்கள் நோக்கத்தான் பட்டாலு – மன்புடைய  
நற்றன மேகுகினு நல்லபல மேகொருப்பார்  
சொற்றியகேள் தங்களுக்குச் சொல்.

**Meaning:** If Rahu or Ketu conjoins benefics or receives the aspect of benefics or placed in benefic places, they will give only beneficial results. That is to say that they will do only good things.

**Explanations:** Rahu is considered as a malefic by almost all classics. They are included in the list of malefics which are Sun, Mars and Saturn. But Ketu is not treated as a malefic. Water has no figure of its own. Whichever vessel or place it is stored it gives the shape of that position. Likewise, there is no own house for Rahu and Ketu. Wherever they sit, they get the qualities of that Bhava and also try to take the qualities of the owner of that bhava. If they conjoin benefics or aspected by benefics or placed in beneficial bhavas, they become benefic and give favourable results.

There is a saying that “Shanivat Rahu and Kujavat Ketu”. This is a general statement meaning that Rahu will behave like Saturn and Ketu like Mars. This is true as far as general characteristics are concerned. But in practice, the results produced by them depend largely on their placements, the associations they get and the position of the lord of the house wherein they are placed.

Here the author has stated that benefic bhavas. Kendras 1, 4, 7, 10 and trikonas 1, 5, 9 are the benefic places. So in these places if Rahu and Ketu are placed without any afflictions, they will give benefic results.

Jataka Chandrika has got two verses on this point.

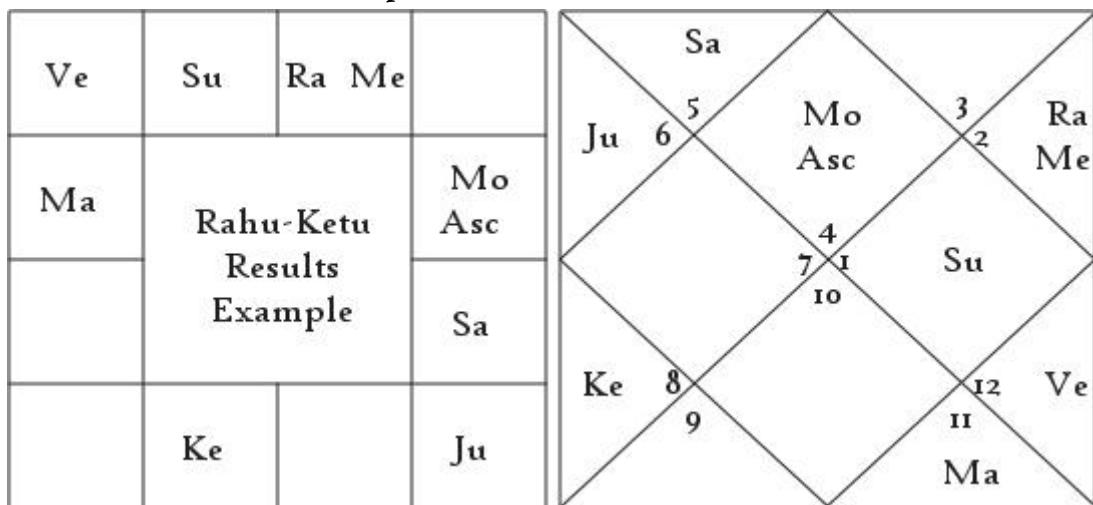
**Jataka Chandrika Verse 12**

यद्यत् भवगतौ वापि यद्यत् भावेशसंयुतौ।

तत्तत् फलानिप्रबलौ प्रशेतां तमोग्रहौ॥ १२॥

**Meaning:** Rahu and Ketu give the same results as those given by the houses they occupy, the planets they are in conjunction with and the aspects they are subjected to but with greater strength.

**Explanations:** Let us take an example chart.



In this chart Rahu is placed in Taurus owned by Venus. Mercury is with Rahu. Mars, Jupiter and Saturn aspects Rahu. So the results given by Rahu will depend on these planets viz., Venus, Mercury, Jupiter, Saturn and Mars. Ketu will give the result of Mars and Mercury as he is placed in the house of Mars and aspected by Mercury. The strength of the house of Taurus as well as Scorpio must also be taken into consideration.

But in giving good or evil they act with greater energy and when badly disposed they do more harm. If well disposed, they do more good than the houses they occupy, the planets they are in conjunction with and planets who aspect them.

**Laghu Parasari - Explanations by O.P.Verma – Verse 13**

यद्यद्वावगतौ वापि यद्यद्वावेश संयुक्तौ।

तत्तत्कलानि प्रबलौ प्रदिशेताम् तमोग्रहौ॥ १३॥

First the quality of the house where Rahu and Ketu are placed. They will be neutral in the 2<sup>nd</sup>, 12<sup>th</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses. In the 1<sup>st</sup>, 5<sup>th</sup> and 9<sup>th</sup> they will be auspicious. In the 8<sup>th</sup>

they will be extremely evil. In the 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> they will be inauspicious. These will be the results if they alone are present in these houses.

Nakkeerar Natarajan, my Guru has taken all the Kendras and Trikonas as beneficial houses for Rahu and Ketu because he is against the concept of neutrality. Also the 2<sup>nd</sup> verse in Jataka Chandrika given above is in support of this. Further whenever Rahu is associated with a Trikona Lord either by conjunction or aspect, he gives auspicious results.

Rahu and Ketu also give the results of the planet they are conjoined to. Firstly ascertain the auspiciousness and inauspiciousness of the planet due to its ownership. They will bestow results according to this characteristic of the planet.

One more fact that is worth noting and has been experienced in practice is that Rahu-Ketu also gives to some extent results of the planets aspecting them. This can also be included in the conjunction.

If Rahu or Ketu is in the 7<sup>th</sup> or 2<sup>nd</sup> house associated with a benefic 7<sup>th</sup> lord, then it is definitely a marakesa. Usually Rahu and Ketu in the 2<sup>nd</sup> and 7<sup>th</sup> function as marakas.

### Jataka Chandrika Verse 19

यदिकेंद्रेत्रिकोणेवा निवसेतांतमोग्रहौ।

नाथेनान्यतरस्यैव (नान्यतरेणापि) संबंधाद्योगकारकौ॥ १९॥

**Meaning:** When Rahu and Ketu occupy Kendras or trikonas with the lords of other houses they produce good.

**Explanations:** Who are the other planets that the author means here? If Rahu and Ketu occupy Kendras and they are in union with the lords of trikonas they become good. If Rahu and Ketu occupy trines and they are in combination with the lords of Kendras they produce good. But ‘the other planets’ referred to above might well be the lords of other houses other than Kendra and trikona lords. Due to the occupation of Kendras or trikonas, the conjunction of Rahu/Ketu with any other planet may produce good results. If the planets in conjunction are owners of unfavourable houses, it is reasonable to expect that they will not be productive of good results. It may be that planets with Rahu and Ketu in Kendras and trikonas make those shadowy planets strong and as they give

results with greater energy, they become good by their occupying good places in the horoscope.

This is Verse number 21 in Laghu Parasari.

O.P.Verma says that if Rahu or Ketu occupy a Kendra or a Trikona and by occupying a Kendra be related to a Trikona Lord or by occupying a Trikona be related to a Kendra lord then they become Yogakarakas.

A planet gives results by blending his own significations with the significations of the house he occupies. Mere placement of Rahu or Ketu is not found auspicious as is said in Jataka Parijatha.

When Rahu is in the Lagna, the person will be bereft of compassion, virtues and will be afflicted by diseases. Ketu in the Lagna makes the person a miser. When aspected by a benefic, the person enjoys like a king.

Again, when Rahu is in the 5<sup>th</sup> house, the person is a coward. He is compassionate but will be poor. If Ketu is in the 5<sup>th</sup> house, one is wicked and will always be troubled by diseases.

But these are general results associated with natal astrology. Here we are concerned with the results in Dasas and Bhuktis due to ownership of houses.

Rahu and Ketu are shadowy planets and do not have orbs. They are simply the intersections of the paths of earth and the Moon. Thus, they are magnetic points always sticking to the qualities of the houses and planets they are conjunct with or the planets they are related with.

Rahu and Ketu being shadowy planets will act according to the house they occupy. If lord of the house is strong, they are strong and if weak, they are weak. Similarly, if their dispositor is a Yogakaraka, they will function as yoga karakas. Likewise they also acquire the auspicious and inauspicious characteristics of the planet conjunct to them. Conclusively we can say –

(a) If Rahu and Ketu are alone –

- (i) In a Kendra they will be neutral while in a Trikona they will be auspicious.
- (ii) In the 7<sup>th</sup> or 2<sup>nd</sup> house they will function as marakas.
- (iii) In the 3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup> house they will be inauspicious.
- (iv) In the 12<sup>th</sup> house they will be neutral.
- (v) In the 8<sup>th</sup> house they will be direly evil.

(b) If conjunct with planets –

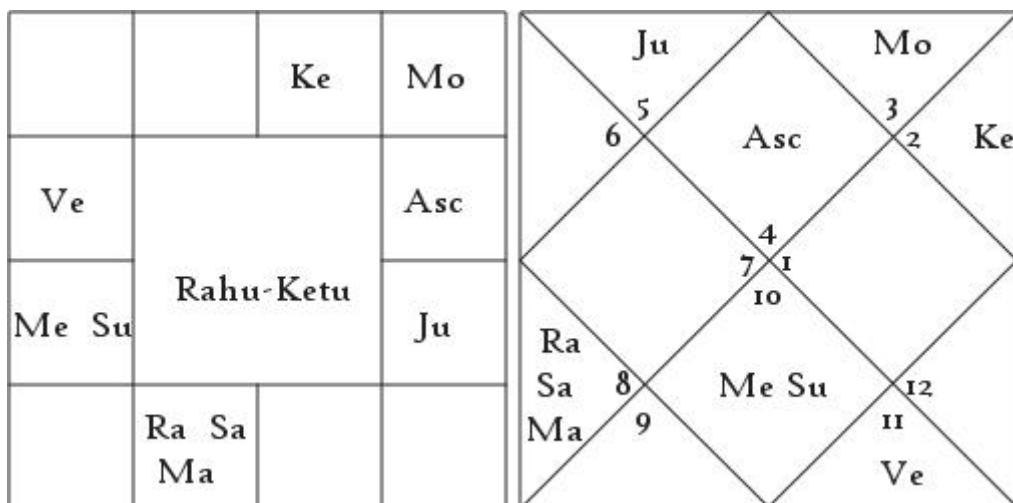
- (i) In a Trikona with Kendra lord, Yogakaraka.
- (ii) In a Kendra with a Trikona lord, Yogakaraka.
- (iii) In the 3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup> house with their lords, inauspicious.
- (iv) With the 8<sup>th</sup> house lord inauspicious but auspicious if conjunct in the 8<sup>th</sup> house.
- (v) In the 2<sup>nd</sup> or 7<sup>th</sup> house with their lords, specific marakas.
- (vi) In the 12<sup>th</sup> house with the 12<sup>th</sup> lord, neutral.

### **Example:**

In a Libra Lagna chart, if Rahu is in the 9<sup>th</sup> in Gemini, then Rahu functions as the 9<sup>th</sup> lord and more powerfully if associated with Mercury. If the same Rahu is in the 12<sup>th</sup> house alone, then it will be neutral and if associated with Mercury in the 12<sup>th</sup> house then also it will be neutral being associated with the 12<sup>th</sup> house lord.

If Rahu in a Kendra is aspected by a Trikona Lord even then it is a mild Yogakaraka unless it does not occupy the sign of the aspecting planet. This is possible for Taurus Lagna if Rahu is in Aquarius in the 10<sup>th</sup> house and is aspected by Saturn from the Lagna, the 4<sup>th</sup> or 8<sup>th</sup> house, and then it is aspected by 9<sup>th</sup> lord Saturn also. In this text the aspectual relation is only possible when the planet is aspected by his dispositor. Thus, Rahu-Ketu are devoid of mutual aspectual relation according to the text as they do not own any sign and also do not have a physical body and luminosity as well.

### **Example:**



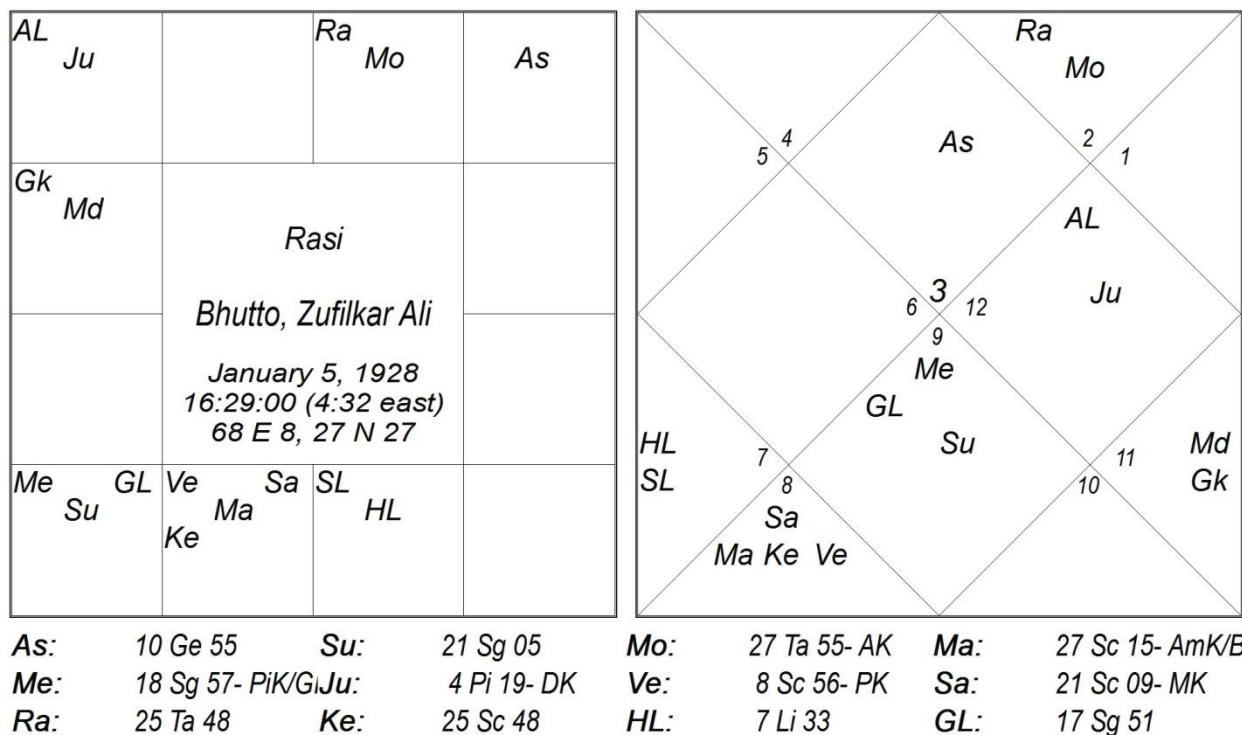
In this chart Rahu in a Trikona is associated with a Kendra Lord Mars therefore produces Rajayoga. But the association of Saturn as the 8<sup>th</sup> lord reduces the auspiciousness considerably which would have nullified only, if the 9<sup>th</sup> lord Jupiter would have joined the combination.

For Aries Lagna if Rahu or Ketu is in the 2<sup>nd</sup> or 7<sup>th</sup> associated with Venus, then it is a deadly marakesa. If one of them alone is in the 2<sup>nd</sup> or 7<sup>th</sup> then it is a marakesa in a general sense.

For Taurus Lagna Rahu or Ketu in the 7<sup>th</sup> with Mars are not so deadly as they alone are because Mars a malefic is not so severe in maraka qualities according to this text. For Taurus Lagna with 2<sup>nd</sup> lord Mercury, they are 3<sup>rd</sup> grade Marakesas.

For Gemini Lagna Rahu-Ketu in the 2<sup>nd</sup> or 7<sup>th</sup> with Jupiter are deadly Marakesas while alone they are normal in this respect.

In a Taurus Lagna Chart, Rahu is in the 9<sup>th</sup> house in Capricorn along with Sun and Mercury and is aspected by Saturn placed in Scorpio. Here Rahu is auspicious and will give results of Sun, Mercury and Saturn in its Dasa. The results will be akin to that of the results of a Rajayogakaraka planet.



In the chart of Zulfikar Ali Bhutto, Rahu and Ketu gave results according to their associations. All trouble started for him in July 1977 and he was hanged on 4<sup>th</sup> April 1979. At the time of the coupe, Bhutto was running Saturn Dasa and Moon Antardasa. At the time of death, he was in Mars Antardasa. See the Association of Rahu and Ketu with the dasa planet Saturn as well as the Antardasa planets Moon and Mars. Saturn is the deadly 8<sup>th</sup> lord. Moon is a maraka and Mars is a Trishadaya lord having ownerships of 6<sup>th</sup> and 11<sup>th</sup> houses.

## 27. Rahu and Kendra places

### Verse 21

கெடிராகு கேந்திரங்கள் கீறுதர் கோணக்  
குடி நாதர் நற்கோளாய்க் கூடித் – திடனாகக்  
கேந்திரத்தி நற்சுபர்கள் நோக்கக் கிளர்யோகஞ்  
சேர்ந்திருக்கச் செய்வான் றினம்.

**Meaning:** If Rahu is placed in a Kendra and is conjunct a trikona lord or aspected by Kendra lord, Rahu will become Yoga karaka and will give favourable results.

**Explanations:** Generally if a Kendra lord is placed in a trikona or a trikona lord is placed in a Kendra, favourable results will follow. On that basis if a trikona lord is placed in a Kendra – here if Rahu is also placed – because Rahu gets the association of a trikona lord, Rahu becomes a yoga karaka and produces favourable results.

Similarly if a Kendra lord aspects Rahu placed in another Kendra, Rahu will become a Yogakaraka and will give favourable results.

## 28. Conjunction of Kendra – Trikona lords with Nodes

### Verse 22

செல்திரிகோ ணாதிபருஞ் சேர்ந்த கண்டத் தாதிபருங்  
கொல்கேது ராகுவுடன் கூடில் – வலபிலமாய்க்  
கூடின் வரும் பாம்புங் கொல் யோகக் காரகராம்  
நாடியிதைச் சொல்வாய் நயந்து,

**Meaning:** If a trikona lord or a Kendra lord conjoins Rahu or Ketu having death inflicting powers, Rahu or Ketu will give the favourable results applicable to the Yoga karakas as well as bring about death too.

**Explanations:** As said earlier, the nature of Rahu and Ketu is –

1. Will give the results according to their placement in the bhavas.
2. Will give the results of planets associated with them.
3. Will give the results of planets aspecting them.

If in a chart Rahu is placed in a maraka place, he becomes maraka. If any of the 5<sup>th</sup> or the 9<sup>th</sup> trikona lords or the 1<sup>st</sup> or 4<sup>th</sup> or 7<sup>th</sup> or 10<sup>th</sup> kendra lords also conjoin, Rahu will first give the results of thesees Yogakaraka planets and the will give the result of his maraka powers. This is termed as ‘Yoga marakathipatyam’ That is the planet which gives the yoga also gives death. For example for Gemini Lagna Jupiter owns the 7<sup>th</sup> and 10<sup>th</sup> houses. 7<sup>th</sup> house is maraka place and 10<sup>th</sup> house is a favourable place. So Jupiter becomes a Yogakaraka as well as a maraka. If Rahu also conjoins them Rahu will become a Yoga Maraka.

## 29. Qualities of Rahu-Ketu

### Verse 23

மீறுமிரு பாம்பிருந்த விட்டுக் கதிபதிதா  
 னேறு மிரா சிக்குடையோ னேராகி – யூறாய்க்  
 கலந்ததோனின் பயனைக் கண்டளிப்பர் – காரக்  
 குலமரவு தம்மவராங் கூறு.

**Meaning and explanations:** Generally Rahu and Ketu have no house of their own. Wherever they are placed they take the karakatwa of that bhava as well as the karakatwa of the lord of that bhava. Hence the strength of Rahu Ketu depends on the strength of the bhava lord where they are placed. If the lord of that bhava is strong, Rahu or Ketu gains strength. If that bhava lord is weak, the strength of Rahu, Ketu will also be disturbed. Whichever planet is placed in the 7<sup>th</sup> to Rahu/Ketu, the strength of that planet is taken away by Rahu and they will themselves give the results of that planet. Same is stated in this verse which is nothing but a repetition.

## 30. Qualities of Rahu-Ketu

### Verse 24

கூறு மரவுடனே யெத்தனைகோள் கூடுகினு  
 மீறுபில வான் பலனை விண்டளிப்பார் – வேறுமாற்றப்  
 பேர் பலனைத் தாரார்கள் பேதை நீ யாராய்ந்து  
 பாரிதனைச் சொல்வாய் பகுத்து.

**Meaning and explanations:** Rahu and Ketu will take away the strength of the planets that conjoin them, be it any number of planets. By taking away the strength of planets placed with them, Rahu and Ketu when their period (not only the period of Rahu and Ketu but also the periods of those planets conjoined with them) comes give results of those planets. Planets that conjoin Rahu and Ketu lose their powers and become incapable of giving any results. If the conjunction is with the benefic planets, benefic results will follow. If the conjunction is with malefics, only malefic results will be forthcoming. Hence it cannot be stated that Rahu and Ketu are malefic or benefic, it has to be decided according to circumstances.

### 31. Results due to Rahu-Ketu

#### Verse 25

கண்டத்திற் பாம்புமுதற் றீயோர் கலந்திருக்கிற்  
தண்டகோணத்திபர் சம்பந்த – முன்பெடனினுங்  
கோணத்தி ருக்கிற்கண் ட்த்ததிபர் சம்பந்தம்  
பூணயொ கங்களுண்டாம் பொற்பு.

**Meaning and explanations:** When Rahu or Ketu is in a Kendra and is associated with a trikona lord or with the malefics like Saturn, Sun or Mars, best Rajayoga results will follow. Likewise, if Rahu or Ketu is placed in a trikona and is associated with a Kendra lord, similar results will follow. (This is also a repetition and has been covered earlier.)

### 32. Again Kendra-Trikona Rajayoga

#### Verse 26

கேந்திர கோணங்களதிற் கேடில்லாக் கோள் கூடி  
யார்ந்திருக்கி வன்னியகோ ணத்ததிபர் – போந்த மலர்க்  
கண்ணாலே பார்த்திடினுங் கூடக் கலந்திடினும்  
நண்ணுமன்னோர் யோக நல்கு நாடு.

**Meaning:** If unblemished planets are placed in the 1<sup>st</sup> or 4<sup>th</sup> or 7<sup>th</sup> or 10<sup>th</sup> Kendras and if they are conjoined by any of the trikona lords or are aspected by them, Rajayoga results will follow.

**Explanations:** It has already been stated that if a Kendra lord is placed in a trikona or vice versa, it will give benefic results only. But the general opinion is that benefics in Kendras are not good. It is better if they sit in trikonas. If the benefics are placed in Kendras and they are aspected by the 5<sup>th</sup> and 9<sup>th</sup> lords (from their placements) or are conjoined by them, then it will be good. For example for Pisces Lagna, Mars is the 9<sup>th</sup> lord. Let us presume that he is placed in the 7<sup>th</sup> house. 7<sup>th</sup> house will be Virgo. The 5<sup>th</sup> house from Virgo is Capricorn and the 9<sup>th</sup> house from it is Taurus. If any of the lords of these two houses viz., Saturn or Venus conjoins Mars or aspects Mars, that will give rise to a Rajayoga.

### 33. Kendra-Trikona Lords with lord of malefic places

#### Verse 27

தாங்குகண்டங் கோணத் ததிபதிகள் சம்பந்தம்  
நீங்கிழுன்றாறெட்டு நேர் பதினொன் – றாங்கதிபர்  
காரகசம் பந்தந்தான் சாரில்யோ கத்தினுக்குக்  
காரகமா மென்றே கருது.

**Meaning:** When the Kendra and trikona lords are not in conjunction but placed in their own houses and then any one of the lord of the malefic places 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup> conjoins either the Kendra or the trikona lord, only the planet in the Kendra or trikona will give the results or yogas.

**Explanations:** Let us assume that the Kendra lord Jupiter is in Kendra itself in his own house. There is no conjunction of the 5<sup>th</sup> or the 9<sup>th</sup> lord with him. So Jupiter gets Kendradhipatya Dosha. If along with Jupiter either the 3<sup>rd</sup> or the 6<sup>th</sup> or the 8<sup>th</sup> or the 11<sup>th</sup> lord joins, Jupiter gets Sambandha Karaka. Hence Kendradhipatya Dosha will be removed and favourable results will be forthcoming. Same rule applies to the trikona lords also. For example if the 5<sup>th</sup> lord Mars is in the 5<sup>th</sup> house if either the 6<sup>th</sup> or the 11<sup>th</sup> lord conjoins, Rajayoga results will follow.

Henceforth the results from the Yogakaraka, benefic and malefic planets and Dasa and Antardasa planets are discussed

### 34. Results of Yogakaraka and benefics

### **Verse 28**

நன்யோகக் காரகர்க் ளன்றிமற்றோர் நற்றிசையின்  
 மன்யோ கமுண்டாம் வந்திடினும் – பன்யோகக்  
 காரகரே யாகிற் கனபலனீ வார்மற்றோ  
 ராநிறை யக் கொடுப்பராய்ந்து.

**Meaning:** Special results will come to pass not only in the periods of Yoga karakas but also in the periods of other benefics. If the benefic planet himself becomes Yogakaraka, the results will be more pronounced.

**Explanations:** Generally in the periods of yoga karakas Rajayoga results can be expected. If that Yogakaraka himself is also a benefic, favourable results will be bountiful. Natural malefics, if they become Yogakaraka or get benefic rulerships they will produce good results. Hence while telling the results based on Dasa-Antardasa, we must ensure whether they are Yoga karakas or owns benefic places in the horoscope and then the results must be pronounced. So from this it is understood that the Naisargika benefics may become malefics due to ownership of Bhavas and vice versa.

### **35. Results in own Dasa-Antardasa**

### **Verse 29**

இரவிமுத லொன்பதுகோ ணேற்குந் திசையிற்  
 சருவுமவர் பத்தியினிற்றார் – மருவு பலன்  
 வேறொருவர் புத்தி யநுசரித்து வின் பலன்கள்  
 கூறு கூறாய்க் கொடுப்பார் கூறு.

**Meaning:** All the nine planets beginning from Sun will not give beneficial results in their own dasa-Antardasa. The results that to be given by them will be forthcoming only from the Antardasa that comes after the own Antardasa of the Mahadasa lord which will depend on the quality and strength of the Antardasa planet.

**Explanations:** An important concept has been stated by the author here. Any planet in its dasa will not give favourable results in its own Antardasa. That will be given in the remaining Antardasas in parts. Which means that in the Antardasa of benefics,

favourable results will come and in the Antardasa of the malefics, malefic results will come.

Here Nakkeerar Natarajan has stated his Guru's opinion also:

1. *The antardasa of a malefic planet which comes in between two benefic planets' antardasa will not give malefic results. It will extend the benefic results of the previous antardasa.*
2. *A planet will not give favourable results in its dasa and own antardasa does not mean that it will give malefic results.*
3. *In case in the previous dasa end, if benefic results were there, the same will be extended or if malefic results were there that will be extended.*

A similar view is found in Pulippani Jothidam too.

### Sloka 196

இனங்கினே னின்னமொன்று இயம்பக்கேஞ்  
இரவிமுத லொன்பதுகோள் திசையில் தானும்  
சணங்கினேன் சுயபுத்தியில் பலனைத் தாரார்  
சுகமளிப்பர் இரு நால்வர் பேர்களுந்தான்  
அணங்கினேன் அவரவர்கள் சமயங் கூர்ந்து  
அப்பனே சுவாமியுட செயலைப்பாரு  
குணங்கினேன் போகருட கடாட்சத்தாலே  
குற்றமிலைப் புலிப்பாணி கூறினேனே.

### About Dasa Bhukthi

**Summary:** I will tell you one more thing. The planets from Sun onwards will not do good during their own bukthi. Only the other 8 planets will give the results of the planet. What they will give and how they will give depends upon their position, lordship and their strength.

### 36. Results of Kendra and Trikona Lords

#### Verse 30

கேந்திரத்துக் காதிபதி கேட்கிலுந் தன்றிசையில்  
போந்ததிரி கோணேசர் புத்தியினிற் – சேர்ந்த பலன்

றந்திடுவர் கோணேசர் தன்றிசையில் கேந்திரேசன்  
தொந்த புத்தியிற் கொடுப்பார் சொல்.

**Meaning:** Kendra lords during their Mahadasa period will give their beneficial results in the Antardasas of the trikona lords. Similarly, the trikona lords in their Mahadasa period will give favourable results during the Antardasa of Kendra lords.

Jataka Chandrika is clearer in this respect.

**Jataka Chandrika Stanza 31**

स्वदशायां त्रिकोणेशौ भुक्तौ केन्द्रपतेशशुभं।

दिशेत्सोपि तथानोचेद् सम्बन्देषि पापकृत्॥ ३१ ॥

Laghu Parasari Verse 32

स्वदशायां त्रिकोणेशभुक्तौ केन्द्रपैतः शुभम्।

दिशेत् सोऽपि तथा नो चेदसम्बन्धेन पापकृत्॥ ३२ ॥

**Meaning:** In the Dasa of the lord of 5<sup>th</sup> or 9<sup>th</sup> houses, who is not otherwise powerless, the lord of the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses, though unconnected with the Dasanatha (dasa lord), produces good. Similarly the Antardasa lord who chances to be owner of one or more quadrants and who is not otherwise weakened produces good in the dasa of the lord who governs 5<sup>th</sup> and 9<sup>th</sup>.

**Explanations:** This stanza is capable of several interpretations. Dasa of the lords of 5<sup>th</sup> and 9<sup>th</sup> are declared to be good. But if they also own any of the trik houses namely, the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> or other inauspicious signs or in conjunction with evil planets or receive malicious aspects or may be debilitated, then proper care must be exercised and the general powers of the lords of the 5<sup>th</sup> and 9<sup>th</sup> under such circumstances will undergo a change. The author says that if the lord of the sub-period owns any of the Kendras and has no evil influences as said above in the case of the 5<sup>th</sup> and 9<sup>th</sup> house ruler and also has no connection with the dasa lords, good things will be experienced.

Here we must remember the general principle laid down in the beginning regarding the lords of the Kendras and trikonas. All planets – good or evil – who own the 5<sup>th</sup> or the 9<sup>th</sup> houses produce good, while all planets who own Kendras are not declared as productive of auspicious results. It seems clear that the value of the planets who rule the 5<sup>th</sup> or 9<sup>th</sup> house in producing good is greater than the value of the planets who govern Kendras.

Benefics ruling Kendras are producers of evil while malefics governing Kendras are productive of favourable results. Whether good or evil planets, they produce good when they own the 5<sup>th</sup> and 9<sup>th</sup> houses.

A more simple explanation would be that a Kendra lord produces auspicious results in his Dasa and in a Trikona lord's Bhukti, if both are related. Similarly a Trikona lord produces auspicious results in his Dasa and Kendra lord's Bhukti, if both are related. If both are blemished and related feeble auspicious results occur and not related inauspicious results occur.

The relation of Kendra and Trikona lords produce auspicious results. This is undoubtedly true. The Dasa of one Yogakaraka and Bhukti of another Yogakaraka are productive of greatly auspicious results certainly. Kendra is Vishnu-sthana while Trikona is Lakshmi-sthana, therefore yoga of Vishnu and Lakshmi bestows everything auspicious in this material world.

If the Kendra lord and Trikona lord both are unblemished then it is the yoga of top order. Here unblemished means the other signs of the two lords do not fall in inauspicious houses. By owning inauspicious houses both lose yoga producing capacity to a great extent. The word evil is more appropriate for पापकृत् Kendra lord.

An evil Kendra lord in his Dasa and unblemished Trikona lord's Bhukti bestows auspiciousness. Who is an evil Kendra lord? Jupiter, Venus and Mercury if become Kendra and Trishadayas or 8<sup>th</sup> lords at the same time then they are termed as evil Kendra lords. This evil is more with these benefics due to Kendradhipaty Dosha. If Saturn and Mars are such evil Kendra lords then their evil is not of the order of benefics because no Kendradhipaty Dosha evil occurs to Saturn and Mars. In this Sloka the word पापकृत् or evil applies only to Kendra lords.

For Trikona lords who become Trishadaya lords or 8<sup>th</sup> lord at the same time, the word सदोष blemished is more appropriate. An evil Kendra lord and blemished Trikona lord cannot produce Auspiciousness in their respective Dasa Bhukti.

This has been discussed earlier under Sloka 14 of this text. Discriminately we can conclude –

- i. If only malefic Kendra lord gets related with unblemished Trikona lord, they will be greatly auspicious in their Dasa Bhukti. The word unblemished indicates that the planet should not additionally be lord of inauspicious houses.

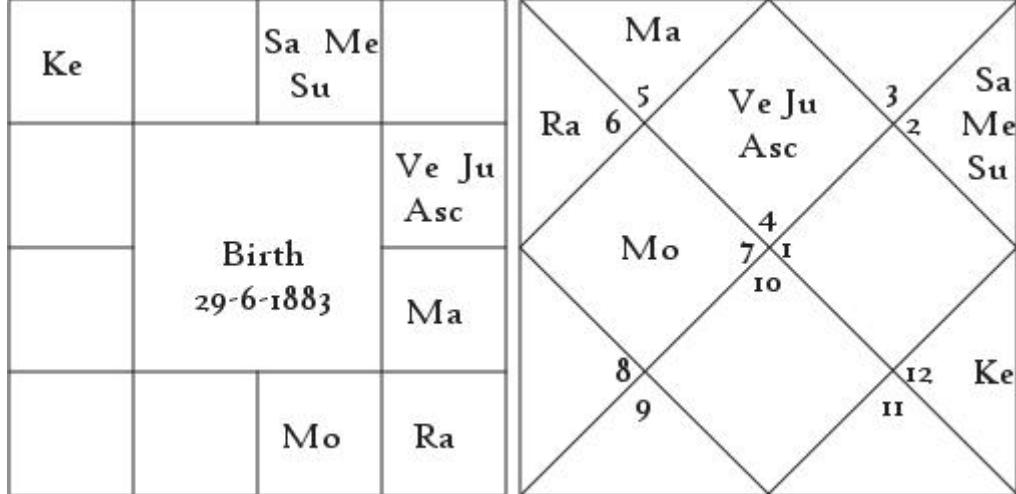
2. If a malefic planet owning a Kendra is further eviled by owning an inauspicious house or a such benefic Kendra lord is related to an unblemished Trikona lord then also the results will be greatly auspicious but less than those at (1).
3. If only a malefic Kendra lord is related with a Trikona lord which is blemished by owning an inauspicious house, the results are similar to those at (2).

Here ownership of inauspicious houses only reduces the intensity of yoga. The yoga is basically generated on account of relationship. Other planetary debilities like combustion, enemy sign placement, debilitation etc. are the prime factors that adversely affect planet's ability to do any good and the yoga is almost destroyed in that case. In this text we are only concerned with the behavior of planets due to house lordships in their Dasas and Bhuktis.

4. If both the Kendra and Trikona lords are blemished and are related then very ordinarily auspicious results will occur in their respective Dasa-Bhukti.
5. If both the Kendra and Trikona lords are unblemished and are unrelated then also ordinarily auspicious results will occur in their respective Dasa-Bhukti. These results will not be due to the relationship but simply for not being blemished.
6. If one of the Kendra or Trikona lord is blemished and both are unrelated then auspicious results are meager rather almost nil in their respective Dasa-Bhukti.
7. If both the Kendra and Trikona lords are blemished and are not related then the results will be inauspicious in their respective Dasa-Bhukti, there can be no doubt about it.

8.

### **Example:**



In this chart Venus and Jupiter are conjunct in Lagna. The 9<sup>th</sup> lord Jupiter is blemished being the 6<sup>th</sup> lord while Venus is endowed with the evil of Kendradhipatya Dosha and of being the 11<sup>th</sup> lord. As both the Kendra and Trikona lords are related and also both are

blemished and are of evil nature, therefore very feebly auspicious results will occur in their respective Dasa-Bhukti.

The views expressed above are extracts from Suryanarain Row and O.P.Verma.

### 37. Results expected in Dasa-Antardasa periods

#### Verse 31

சொல்லு மிரு வோர்தனக்குந் தோடமுண்டாய்க் கேந்திரேசன்  
புல்லியிடுஞ் சம்பந்தம் பொய்த்திடுனு – நல்லதுதான்  
பூண்ட திசையதனிற் கேந்திரேசன் புக்தியினில்  
நீண்ட சுபமளிப்பார் நின்று.

**Meaning:** In case both the dasa lord and the antardasa lord have blemish on account of ownership of bhavas they will not give good results. But if any one of them is connected with the lord of any Kendra, their dasa or antardasa will give favourable results.

**Explanations:** If the dasa lord as well as the antardasa lord have got ownership of bad houses like 6<sup>th</sup> or 8<sup>th</sup> or 12<sup>th</sup>, both cannot give favourable results. But any one of them is associated with the lord of any Kendra they will definitely produce good results.

### 38. When will the Dasa lord give the results?

#### Verse 32

எற்றதிசை யிற்பலன்க ளெப்போ தருள்வரெனி  
லாற்ற லவர்க்குமுன்றாரெட்டுத் – தேற்றுபதி  
னொன்றுக் குடையரல்லா லொத்தசமா னக்கிரக  
நன்றுபுத்தி யிற்கொடுப்பார் நல்கு.

**Meaning:** When will the dasa lord give the results? He will give the Raja yoga results in the antardasa of all the planets excepting the antardasa of the lords of the houses of 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and the 11<sup>th</sup>.

**Explanations:** Generally the antardasa of the lords of the evil houses of 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> or the 11<sup>th</sup> will not produce good results. But if they are connected with the Kendra lords,

beneficial results will be there. This is what was said earlier. Here, the verse gives the relation between the dasa lord and the lords of the houses of 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and the 11<sup>th</sup>. Here the houses are to be counted from where the dasa lord is placed.

Jataka Chandrika gives a general statement.

### Jataka Chandrika Stanza - 18 and Laghu Parasari Verse 19

योगकारकसंबंधाः पापिनोपिग्रहास्त्वतः।

तत्तत् भुत्क्यनुसारेण दिशेयुर्योगिकं फलं ॥ १८ ॥ (Another version says दिशेयुर्योगजं फलम्)

**Meaning:** Evil planets viz. lords of 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> houses, when in conjunction with powerful Rajayoga planets, also produce favourable results in their sub-periods according to their own sources of strength at the time.

### 39. Results of a planet placed alone

#### Verse 33

எற்றதிசை நாதனுக்கு மேத்துபுத்தி நாதனுக்குத்  
தோற்றமுன் றாறெட்டுத் தொல்பதினொன் – நாற்றதிபர்  
சம்பந்த மில்லை யெனிற் றாமிருவோ ரும்பலன்கள்  
செம்ம னனிப்பார் சிறந்து.

**Meaning:** If any dasa lord or the antardasa lord is placed alone without any association with the lords of the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> or the 11<sup>th</sup> houses from the Lagna, they will produce only favourable results.

**Explanations:** If either the dasa lord or the antardasa lord is placed alone, they produce results according to their nature. They should not get associated with the lord of the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> or the 11<sup>th</sup> houses counted from Lagna.

### 40. Period of Good and favourable results

#### Verse 34

தாணுவெணு மாயோகக் காரகான் சம்பந்தத்  
தோணுமுன் றாறெட்டுத் தொல்பதினொன்றானதிபர்

வன்றிசையில் வெற்றி முள மாமோகக் காரகாள்  
தன்புசிப்பில் யோகந்தரும்.

**Meaning:** Good and favourable results can be experienced in the sub-periods of the strong Yoga karakas in the main period of the lords of the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup> houses.

**Explanations:** 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup> houses are evil houses. The lords of these houses are also malefics. 9<sup>th</sup> and 10<sup>th</sup> houses are yoga places. Their lords are yoga karakas. If there is an association of these yoga karakas with the evil house lords, in the antardasa periods of these Yogakaraka planets and in the dasa of the 9<sup>th</sup> and 10<sup>th</sup> house lords beneficial results will follow.

#### 41. Results in period of Maraka dasa

##### Verse 35

சீரரசர் யோகமது சேர்ந்து வருங் காலங்கண்  
மாரகத்தான் திசையில் வந்தெய்தும் – பாரதனுள்  
பாவபுத்தி யின் மிகுதி பார்க்கியமுங் கீர்த்திகளு  
மேவுமற்றப் புத்திசமன் செய்.

**Meaning:** In the dasa of maraka planets, the sub-periods of the malefics will be giving favourable results followed by death.

**Explanations:** The maraka lords inflict death. A lamp will shine with greater brightness before it gets extinguished. Likewise maraka lords will inflict death only after giving favourable results. In the dasa periods of the maraka lords, the antardasa periods of evil planets like Saturn, Rahu and Ketu there will be good fame, finance and name for the native. In the antardasa of the rest of the planets (during the dasa of maraka planets), ordinary results will be experienced. In some horoscopes, the yoga lord himself may turn into a maraka lord. For example for Gemini Lagna Jupiter becomes maraka lord on account of ownership of the 7<sup>th</sup> house. But he is also a Yogakaraka due to ownership of the powerful 10<sup>th</sup> Kendra. So in his dasa he will give all Rajayoga results. If the maraka powers are strong he may bring death also.

Jataka Chandrika also has a different statement.

## Jataka Chandrika Stanza – 32 and Laghu Parasari Verse 33

आरम्भो राजयोगस्य भवेन्मारक भुक्तिषु।

प्रलयन्ति तमारब्धं (तमारभ्य) क्रमशः पाप भुक्तयः ॥ ३२ ॥

**Meaning:** Success comes in the dasas of death-inflicting planets. Evil planets in those sub-periods not only work against this success but also bring death to the native.

**Clarifications given by Suryanarain Row:** Here it is worth recalling the detailed explanation given by Sri Row on the terms evil houses, good houses, benefic and malefic planets. This may clear the doubts in the minds of the readers.

### Quote:

First of all there is no word like ‘malefic’. The exact that is to be used is ‘Kroora’. So whenever the word malefic is used readers should remember that is a kroora planet capable of giving evil results.

The evil planets have two significations. Jupiter and Venus, Full Moon and well associated Mercury are generally termed as good planets or benefics. While Sun, Mars, New Moon, Saturn and badly associated Mercury are evil planets or malefics.

Good planets are also called as evil planets when they own 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup> (Kendra houses), 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> houses. Additionally when they have evil aspects or when they are debilitated or when they have evil conjunctions, they are termed as malefics.

Evil planets may become good when they are lords of 1<sup>st</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> houses. Evil planets are not called good planets or vice versa. We say good planets own evil houses and produce evil and evil planets own good houses and give good. On the use of the terms of evil and good there is a little confusion even in the Sanskrit words. On a closer study and greater familiarity with the subject the student will at one see that each of the two words evil and bad when used with benefics and malefics or vice versa has a limited meaning and gives no room for confusion.

The word Raja yoga is also used vaguely. Some Astrologers give it a narrowed meaning and make it refer to only success in political and official life while others explain it by saying that it means success in any walk of life and happiness thereby.

### O.P.Verma:

If Rajayoga commences in the Dasa of a Yogakaraka planet and in the Bhukti of a maraka planet, this Bhukti only makes one famous due to authority gained but comforts of authority in real terms accrue in Bhukti of evil planet. Relation between the Dasa and Bhukti lords is essential.

Similarly, if in a Yogakaraka planet's dasa, the Bhukti is of a related auspicious planet, the Rajayoga results are considerably large.

In a Yogakaraka planet's dasa, if the Bhukti is of an unrelated auspicious planet, the Rajayoga results are ordinary and no Yoga results are experienced in particular. The reverse also holds good the same way.

**Notes:** There are three categories of planets:

1. Auspicious or Yogakaraka
2. Inauspicious or the 8<sup>th</sup>, Trishadaya and Maraka lords.
3. Neutral or the 2<sup>nd</sup> and 12<sup>th</sup> lords.

A planet can be karaka and Maraka at the same time. Then in this planet's Dasa initially in the Bhukti's of auspicious planets Yoga results are experienced and in the Maraka Bhukti later evil results occur. But in that Maraka Bhukti too initially the results are auspicious. It is only the later part of the Bhukti when Maraka results occur.

Full results of a Yogakaraka Dasa cannot occur in one Bhukti exclusively but the Bhuktis of the related inauspicious planets also contribute for some of the results. According to Sloka 18, exclusive results only occur in an inauspicious Bhukti, if the yoga does not commence in a Maraka planet's Bhukti and this is possible only when Maraka is not related to the Yogakaraka planet. A Maraka is contrary in characteristics to a Yogakaraka planet and without relationship with Yogakaraka, the Maraka inflicts evil results. Therefore relationship is prime for auspicious results. A planet does not give his Yogakaraka results in his own Bhukti. If the next Bhukti is of a related Maraka planet then the Yogakaraka results will begin to fructify. If the earlier Bhukti would have been of a related inauspicious planet then Yogakaraka results would begun to fructify with a little more intensity. A serialization of various Dasa-Bhuktis results can be of benefit in understanding these intricacies in a systematic way:

1. Yoga results happen exclusively in the Dasa of a Yogakaraka planet and in the Bhukti of another related Yogakaraka and the results are considerably lessened, if both are not related to each other.
2. Next in order come the related inauspicious planets i.e. Trishadaya lords, 8<sup>th</sup> house lord and benefic Kendra lords and the last one are the Marakaplanets. The Rajayoga can commence in the Bhukti of any of these related planet.
3. If the Rajayoga commences in the Bhukti of a Maraka planet the resultant intensity is not really appreciable rather it can be said that the native is recognized and honoured as a

personality without any major gains. It can be like the honour and respect a would be winning candidate commands among masses before an election.

4. According to our text the next Bhukti which provides some kind of major gains as the results of Yogakaraka planet is the Bhukti of a related inauspicious planet in the Dasa of Yogakaraka planet. But Susloka Sataka a classic on Dasa results is variant here:

**आरम्भो राजयोगस्य पापमारकभुक्तिषु।**

**नाम्नैव स भवेद्राजा तेजोहीनोऽल्पसौख्यभाक् ॥**

This classic, ascribes the same kind of results to be shown by the related inauspicious and Maraka planets through the term **पापमारकभुक्तिषु** used in the Sloka.

The inauspicious planets are the 8<sup>th</sup> lord, the Trishadaya lords and benefic Kendra lords in the reducing order.

The Marakas are less yoga producing than the Trishadaya lords, if related to a Yogakaraka.

5. Therefore the Yogakaraka results of the Dasa lords are experienced in the Bhuktis of related various Bhukti lords in the ascending order thus:

- (a) The least in related Maraka Bhukti.
- (b) A little more in related inauspicious planet's Bhukti.
- © Considerably large in related auspicious planet's Bhukti.
- (d) To the full extent in related another Yogakaraka's Bhukti.

The Bhukti of an auspicious (Trikona) planet and a malefic Kendra lord will be almost identical in results.

Up to now we have taken up the results of related Bhukti lords. Now we take up the results of unrelated Bhukti lords in the dasa of a Yogakaraka planet.

6. In the Dasa of a Yogakaraka planet, the Bhukti of an unrelated auspicious planet will not be neutral but will give some auspicious results. If this Bhukti falls between the two Yoga producing Bhuktis then it will not be obstructive to Yoga results rather will allow Yoga results to occur as they were occurring in earlier Bhuktis. In between inauspicious Bhuktis it will maintain its neutral character.

7. In the dasa of a Yogakaraka planet, the Bhukti of an unrelated auspicious planet will give neither good nor bad results i.e. the results will be of mixed character. This has been discussed under Sloka 30 exhaustively. If the Yogakaraka is stronger of the two i.e. Dasa

and Bhukti lords, the evil results will be less and if the Bhukti lord is stronger then the results will be neutral with more propensity towards evil. In this context Susloka Sataka says –

**असम्बन्धी शुभस्येह समा चान्तर्दशा भवेत्।**

**असम्बन्धी खलस्येह समा चान्तर्दशा क्वचित्॥**

8. Similarly, the Bhukti of unrelated Maraka planet will function according to फलानुग्रण्य or strength acquired by the Bhukti lord due to occupation of sign, house etc. and the results will almost be of mixed type.

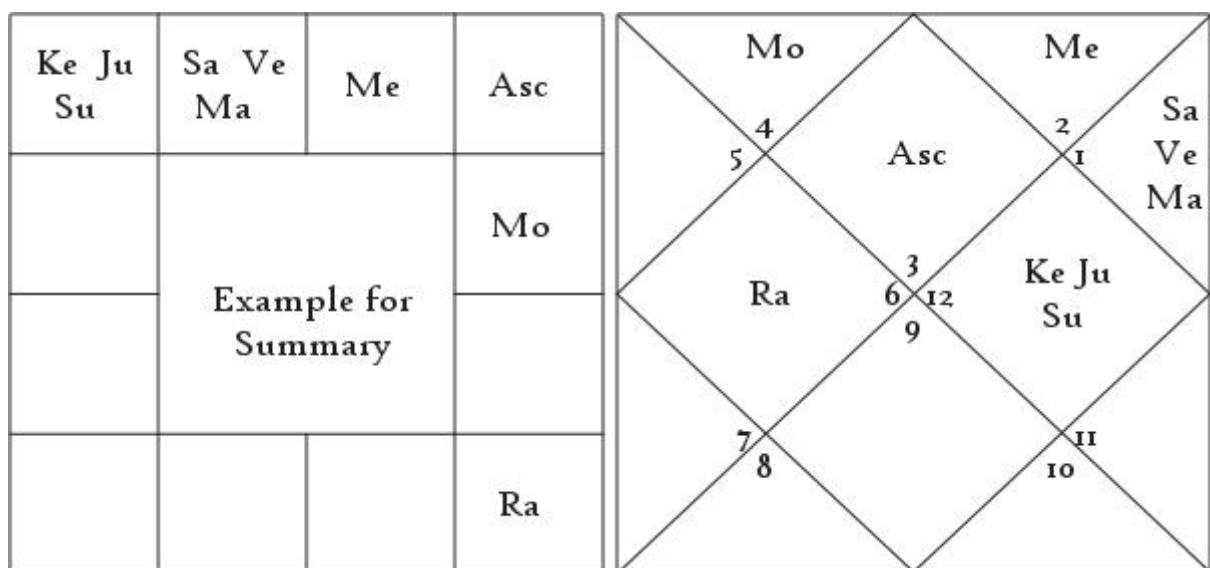
9. Likewise in the Dasa of Maraka, inauspicious or auspicious planet, the results in the Bhuktis of Yogakaraka planets be deciphered.

10. In a Maraka planet's Dasa, the Bhukti of another related Maraka is dreadful. The Bhukti of a related inauspicious planet is a little less dreadful and the Bhukti of a related auspicious planet is neutral.

11. Similarly, in an inauspicious planet's Dasa, the Bhukti of a related Maraka is adverse, that of a related auspicious planet is fairly good and that of Yogakaraka planet is auspicious.

12. In the Dasa of an auspicious planet, the Bhukti of a related Yogakaraka is extremely auspicious, the Bhukti of an auspicious planet is auspicious and the Bhukti of a related Maraka is neutral or gives mixed results.

**Example:** In the chart hereunder the Dasa of the Moon started on 13-10-1989. In the Moon's dasa, Moon's Bhukti was insignificant.



In the Moon's dasa and Mars Bhukti he took up a new project in hand and accomplished it. Mars is a Trishadaya lord in own house and aspecting the Dasa lord. His earnings were good enough in this period.

It will not be unwise to consider the relationships told in 'Phala Deepika' as those seem to work fairly.

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रसु संस्थितिः।

त्रिकोणे वा स्थितिः पञ्चप्रकरो बन्ध इरितः ॥

Being in sign exchange, occupying the same sign, in aspect to each other, being in a Kendra to each other and being in Trikona to each other are the five kinds of relationships.

The Moon's Dasa and Jupiter Bhukti were auspicious for him. Jupiter though a Maraka but being in the 10<sup>th</sup> house in own sign acted more as 10<sup>th</sup> lord and he gained by some imports.

Saturn's Bhukti was not good and was troublesome for Saturn is debilitated.

Mercury's Bhukti was fairly auspicious as Bhukti lord is in the 9<sup>th</sup> house but not related to Dasa lord therefore the results were of Mercury's lordship.

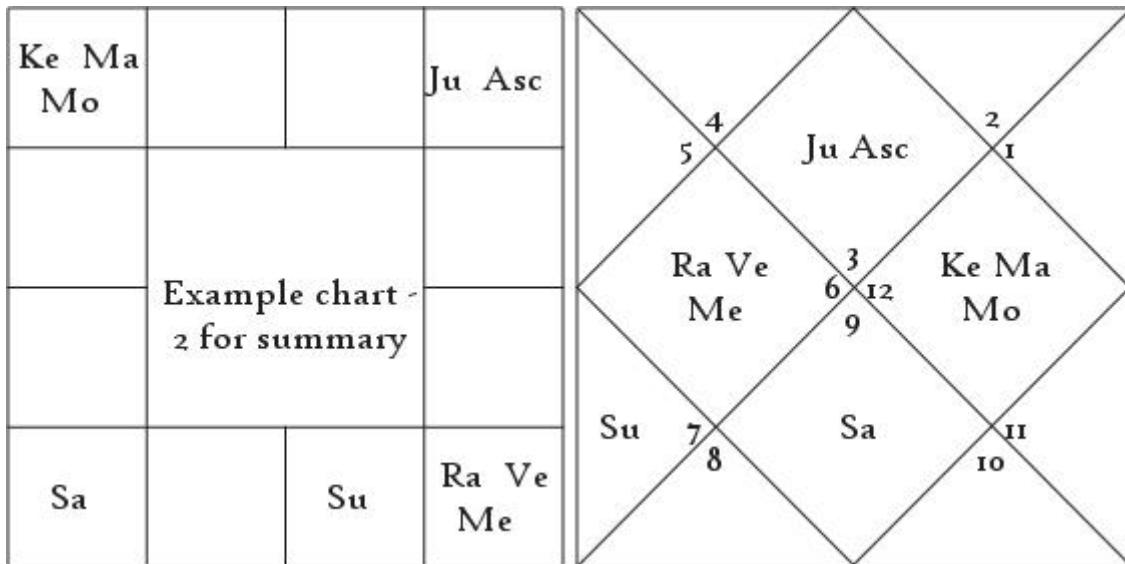
Ketu's Bhukti was neutral as both display neutral character.

In Moon's Dasa and Venus' Bhukti (5<sup>th</sup> lord) a Yogakaraka the native brought his elder son in business and started a new manufacturing unit. The results were predominantly of Venus (a Yogakaraka).

In the Sun Bhukti the results were not good as the Sun is a Trishadaya lord and the native was penalized by govt. agencies for some misappropriations. He had to invest for the needs of the new project undertaken in Venus Bhukti.

During the last seven years of the Moon's Dasa, transit of Saturn over the key planets hampered the results considerably as the Moon, the Dasa lord is a neutral planet.

## Example -2



In the chart above Mercury and Venus are conjunct in the 4<sup>th</sup> house as the 4<sup>th</sup> and 5<sup>th</sup> house lords.

Venus Dasa starts in the 23<sup>rd</sup> year of this native. To start, Venus dasa and Venus Bhukti will not give Rajayoga results according to Sloka 28.

Next Bhukti will be of the Sun who is inauspicious being the 3<sup>rd</sup> house lord and being unrelated with the dasa lord, he will not give Rajayoga results of the Dasa lord in his Bhukti.

The 3<sup>rd</sup> Bhukti is of the Moon who is related with Venus by aspectual relation. The Rajayoga will commence according to Sloka 29. But the Moon is a maraka being the 2<sup>nd</sup> house lord, therefore only some of the Rajayoga results will occur in this Bhukti according to Sloka 32.

Next Bhukti is of Mars who happens to be an inauspicious planet being the 6<sup>th</sup> and 11<sup>th</sup> lord and is related to Venus by aspectual relation. Mars Bhukti will give Rajayoga results of the dasa lord according to Sloka 29... According to Sloka 32, when the related inauspicious planet's Bhukti comes after Maraka Bhukti, the Rajayoga results fructify in that Bhukti.

Next is Rahu's Bhukti and Rahu is conjunct with Venus in the 4<sup>th</sup> house. Rahu will behave as 4<sup>th</sup> lord conjunct with the 5<sup>th</sup> lord therefore the Rajayoga results will be at peak during Rahu Bhukti.

Jupiter is maraka unrelated to Venus therefore Jupiter's Bhukti will give only mixed results.

Saturn though the 9<sup>th</sup> lord is blemished being the 8<sup>th</sup> lord. According to Sloka 27 Saturn being in the 7<sup>th</sup> house, a maraka house is being aspected by Jupiter, a maraka being the 7<sup>th</sup> lord. Therefore Saturn acquires prime maraka characteristics. As he is unrelated to Venus the dasa lord, therefore the results of Saturn Bhukti will be mixed.

Next Bhukti is of related Mercury (a Kendra and Trikona lord). The dasa lord Venus is auspicious and the Bhukti lords Mercury is a Rajayogakaraka, therefore according to Sloka 33, the results will be greatly auspicious.

Next Bhukti is of Ketu, who acts as 10<sup>th</sup> house lord and is conjunct with Trishadaya and Maraka lords Mars and the Moon. Ketu is unrelated with Venus according to the rules of this text. Therefore in Venus Dasa, Ketu Bhukti will give only mixed results.

One more verse on the blending of Yogakaraka and Maraka Dasa-Bhuktis are found in Jataka Chandrika.

### Jataka Chandrika Stanza 33 and Laghu Parasari Verse 34

तत्सम्बन्धी शुभानां च तथा पुनरसंयुजाम्।

शुभानां तु समत्वेन संयोगो योगकारिणाम्॥३३॥ ॥३४॥

If Rajayoga commences in the Dasa of a Yogakaraka planet and in the Bhukti of a Maraka planet, this Bhukti only makes one famous due to authority gained but comforts of authority in real terms accrue in Bhukti of evil planet. Relation between the Dasa and Bhukti lords is essential.

Similarly, if in a Yogakaraka planet's Dasa, the Bhukti is of a related auspicious planet, the Rajayoga results are considerably large.

In a Yogakaraka planet's Dasa, in the Bhukti of an unrelated auspicious planet, the Rajayoga results are experienced in particular. The reverse also holds good in the same way.

### 42. Benefic gives only favourable results

#### Verse 36

சாற்றும் பவர்பங்க டந்தார் சுபர் திசையிற்  
போற்றுசுபர் யுத்திவரிற் பொங்கு செல்வந் – தோற்றிவிடு  
மென்பதற்குச் சந்தேகமில்லை யிளமுலைமேற்  
பொன்புணையு மாதே புகல்.

**Meaning:** If a benefic planet loses its beneficence on account of ownership of bhava, it will give favourable results, wealth and fame in their dasa and antardasa.

**Explanations:** Jupiter, Venus, Mercury and Moon may become malefics on account of ownership of houses. Still in their dasa and antardasa they will give only favourable results.

#### 43. Natural benefic giving benefic results

##### Verse 37

மன்யோக காரகா ளாந்திசையின் வந்திடுமேற்  
பன்புத்தி நாதனுக்குப் பாவமுரிற் றன்றோட  
மில்லையந்தப் பாவிபுத்தி யின் யோக மெத்தவுண்டாஞ்  
சொல்லும்பின் யோகங்க ரூண்டு.

**Meaning:** If the sub-period lords in the main period are malefic on account of ownership But are natural benefics, still they will give only beneficial results in their Antardasas. This yoga will go on increasing day by day.

**Explanations:** Be it a natural malefic or a natural benefic, planets may be Yogakaraka. For example for Libra Lagna natural malefic Saturn owns the 4<sup>th</sup> Kendra and the 5<sup>th</sup> trikona and hence becomes a Yogakaraka. He will give good results in his dasa. Those favourable results will be experienced in the sub-periods of the benefics. Such Antardasa lords even if they are evil on account of ownership, yoga results will be there. Like the earlier verse here also the author says that in the dasa of malefics, antardasa of benefics as well as in the dasa of malefics, Antardasa of benefics will give good results.

#### 44. Good Yoga in periods of Good Planets

##### Verse 38

தூண்டுபவர் சம்பந்தந் தோன்று நாற்கா ஸில்யோகம்  
பூண்டளிப்பன் சம்பந்தம் பூணாது தாண்டு நற்கோள்  
புத்தியுந்தான் முன்போற் பொருந்துஞ் சமபலனை  
மெத்தத் தருவார் விரைந்து.

**Meaning:** There will be good yoga during the sub-periods of good planets. These favourable results will be available even if such good planets conjoin planets which are evil due to ownership of houses. Even if very good yoga results are not there, the results will only be beneficial.

**Explanations:** Here in the periods of the evil planets which have become Yogakaraka, good results will come in the sub-periods of benefics. Such results will be experienced even if such benefics get associated with planets which have become evil on account of ownership.

Jataka Chandrika is a little different in this aspect.

#### Jataka Chandrika – Stanza 34

शुभस्य स्ववियुक्तस्य दशायां योगकारकाः।

स्वस्वभुक्तिषु चेच्छन्ति कुत्रचिद्योगकारिणां ॥ ३४ ॥

#### Laghu Parasari Verse 35

शुभस्यास्य प्रसक्तस्य दशायां योगकारकाः।

स्वभुक्तिषु प्रयच्छन्ति कुत्रचिद्योगजं फलम्॥

**Meaning:** Planets which are disposed to give Rajayoga will do so in their sub-periods, which intervene during the general periods of planets with which they are not associated.

**Explanations:** A planet which becomes good for several reasons wants to produce success to the native. His own dasa may not come at all during the life of the person. But the sub-periods of planets being much shorter in duration may come and go away many times during his life. It has been stated above that planets in combination with those who are good will also give success. This may be due to the purification of his own rays by conjunction with the purer rays of the nobler planet, or by the rays of the weaker planet becoming indicative on account of the superior power of the rays of the more exalted one. In either way the result is auspicious. But if there is no conjunction between the lords of the general and the sub-periods, then the results will be good or bad according to the nature of the individual planets whose power is exercised. The sub-period of a well situated planet will give success in the general period of a planet with which he is not even united.

### **In Auspicious Dasa, Bhukti of Yogakaraka-**

If the auspicious planets are related with Yogakaraka planets, then in the Dasa of auspicious planet, the Bhukti of the Yogakaraka seldom produces Yogakaraka results.

#### **Notes:**

If the dasa is of an auspicious planet and the Bhukti is of a related another auspicious planet then they are productive of auspicious results being Sadharmi or of equivalent characteristics and this is quite understandable.

If both the above planets are unrelated even then auspicious results being Sadharmi or of equivalent characteristics and this is quite understandable.

If both the above planets are unrelated even then auspicious results with less intensity occur.

In auspicious planet's dasa, the Bhukti of a neutral planet gives neutral results and the Bhukti of a maraka planet gives results according to फलानुग्रण्या i.e. if the Dasa lord is stronger of the two by other way, the results are somewhat auspicious and if the Maraka is stronger by sign placement, exaltation etc. then maraka results are somewhat prominent.

All the conditions have been discussed in earlier Slokas, then what was the need for this Sloka? Perhaps the propounder of the text wants to use this Sloka for maraka planets who gain yoga producing ability being related to Yogakaraka. In the dasa of such marakas who are related to Yogakaraka, seldom Yogakaraka results occur in the Bhukti of Yogakaraka. This seems to be possible only when the Bhukti lord is extremely powerful by sign, house etc. that he is able to produce his results predominantly. The transit of benefics over the maraka dasa lord can also induce such situations when the Yogakaraka Bhukti lord finds occasion to do his work as the Dasa lord has been handcuffed of his evil by benefic transit. A prisoner finds his occasion to escape only when the guards are not alert or busy some other way.

Such results are also possible when the Dasa lord and Bhukti lord are Atma-sambandhi as told earlier.

In Dasa-Bhukti results, Dasa lord is the presiding officer and Bhukti lords are his subordinates, who are seldom independent to bestow their own results.

### **45. Dasa-Antardasa results of Yogakaraka Planets**

#### **Verse 39**

**விரைந்துவரு மாயோக காரகாள் வெற்றி**

**பொருந்துஞ்சம் பந்தமில்லாப் போந்தே – யிருந்துவரு  
மன்னியோ கங்களூட காரகா ளாம்புசிப்பில்  
மன்னுயோ கங்கள் வரும்.**

**Meaning:** Even if the Yogakaraka planets are not placed in the yoga places or without the conjunction of planets owning good houses or aspect from them, they will give good results in their dasa as well as in the antardasa of the Yogakaraka planets.

**Explanations:** Yogakaraka are those who give good results due to ownership. For example if the 9<sup>th</sup> lord, be it a malefic or benefic, being a strong trikona lord is capable of giving a Rajayoga. In case if he is not placed in beneficial house but placed in evil house and is conjoined with benefic planets or aspect from benefic planets, then in their dasa and in the antardasa of another Yogakaraka will give definitely favourable results. Supposing the 9<sup>th</sup> lord is placed in an evil house, he will give good results in the antardasa of the 10<sup>th</sup> Kendra lord.

#### **46. Yogakaraka Planets results (Contd.)**

##### **Verse 40**

**சார்யோக காரகாடங்களூட சம்பந்த  
மேர்கிலாக் கோனி லெதிர் திசையி லார் யோக்க்  
காராவர் புக்தியினிற் காணும் பலன் கொடுப்பர்  
மேறு மொருவிட்டதே வின்.**

**Meaning:** If the dasa lord does not get the conjunction of Yogakaraka planet but only gets the aspect, even then he will give good results in his sub-period. Even if the Yogakaraka does not conjoin or aspect, still he will give the results of his ownership.

**Explanations:** Which are the sub-periods that give beneficial results are being explained here. Dasa lord need not get the conjunction of a yoga giving planet and it is enough if there is aspect from the Yogakaraka, then favourable results will be there in the antardasa of that Yogakaraka. Even if that Yogakaraka has no association with the dasa lord, but placed in good places from the dasa lord, in his antardasa, according to his ownership results will be forthcoming. So under a dasa of a planet which antardasa will give good results can be summarized thus: Benefics that have joined the dasa lord, benefics that

aspect the dasa lord, planets that are aspected by the dasa lord, benefic planets that are not placed in 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>

#### 47. Results of Rahu-Ketu

##### Verse 41

விண்கேது ராகுவுக்கு மேல் யோக காரகா  
ளன் மருவு சம்பந்தமில்லையெனு – நந்திசையிற்  
யோகமுள காரர்புத்தி யற்றபொழு தேயோகம்  
வாகு படக் கொடுப்பார் மாண்பு.

**Meaning:** Rahu and Ketu, even if there is conjunction of strong benefic planets, will give favourable results in their dasa in the antardasa of benefics or Yogakaraka planets.

**Explanations:** Rahu and Ketu have no house of their own. So they acquire the karakatwa of the house where they are placed as well as its lord. In their dasa periods, they give benefic results in the sub-periods of benefics. Such beneficial results will be there even if there is no association with such benefics.

Jataka Chandrika also has a similar verse.

##### Jataka Chandrika – Stanza 35

तमोग्रहौ शुभारूढावसम्बन्धाच्चकेनचित्।  
अन्तर्दशानुरूपेण भवेतां योगकरकौ॥ ३५ ॥

##### Laghu Parasari verse 36

तमोग्रहौ शुभारूढाव सम्बन्धेन केनचित्।  
अन्तर्दशानुसारेण भवेतां योगकारकौ॥ ३६ ॥

**Meaning:** When Rahu and Ketu occupy favourable houses and are not in conjunction with any other planets they give success in their respective sub-periods according to their relative strength.

Rahu-Ketu, if placed in Kendra or Trikona are not related to any planet then in their own Dasa and Bhukti or Antardasa of Yoga karakas give Yogakaraka results according to the Bhukti lords.

### Notes:

Rahu-Ketu are shadowy planets and function totally according to the house they occupy, if not conjunct to any other planet. If Rahu-Ketu are solitarily present in a Trikona they will function as Trikona lords and in a Kendra, the function will be of a Kendra lord. Pt. Vinayaka Sastri 'Betala' says:

शुभारूढौ शुभस्थानमारूढौ लभत्रिकोणगे।

For auspicious houses, the Lagna and other Trikona houses are meant here exclusively. But Kendra houses can also be taken for auspicious houses because without the participation of Kendra lords a Yoga does not arise.

Rahu-Ketu, if be not related to a Yogakaraka, cause auspicious ness, simply by occupation but in the Antardasa of a Yogakaraka bestow very auspicious results in the Antardasa of an inauspicious planet will function as neutrals rather somewhat inauspicious results will occur.

The Sloka says:

अजकर्कालिकन्यैणयुग्मस्थः केन्द्रगः फणी।

पराशरमुनिः ग्राह राजयोगकरः स्वयम्॥

According to Parasara, if Rahu is in a Kendra in Aries, Cancer, Scorpio, Virgo, Capricorn or Gemini, it is Rajayoga-karaka.

The words **असम्बन्धेन केनचित्** in the Sloka means that Rahu-Ketu if not related to any Yogakaraka are productive of auspicious results in their own dasa and Bhukti of a Yogakaraka, when placed in auspicious houses.

The word **असम्बन्ध** means no relation. If Rahu-Ketu are placed in a Kendra or Trikona and do not associate with a Kendra or Trikona lord would definitely mean that they are unrelated. Will they be considered related if conjunct a Kendra or Trikona lord in that Kendra or Trikona? In this context earlier said rule has to be followed:

यद्य भावगतौ वापि यद्य भावेशासंयुतौ

I.e. they will function for the lord they are conjunct with. In other words, Rahu-Ketu conjunct with a Kendra or Trikona lord will function as if Kendra lord is in a Kendra or Trikona lord is in a Trikona. To produce Yoga results, the relation between Kendra and Trikona lords is required which is absent here. This situation is like, no relation between Kendra and Trikona lords and in this context they will be ineffective असम्बन्ध for Yoga results in their Dasa-Bhukti as Sri Vinayaka Sastri says –

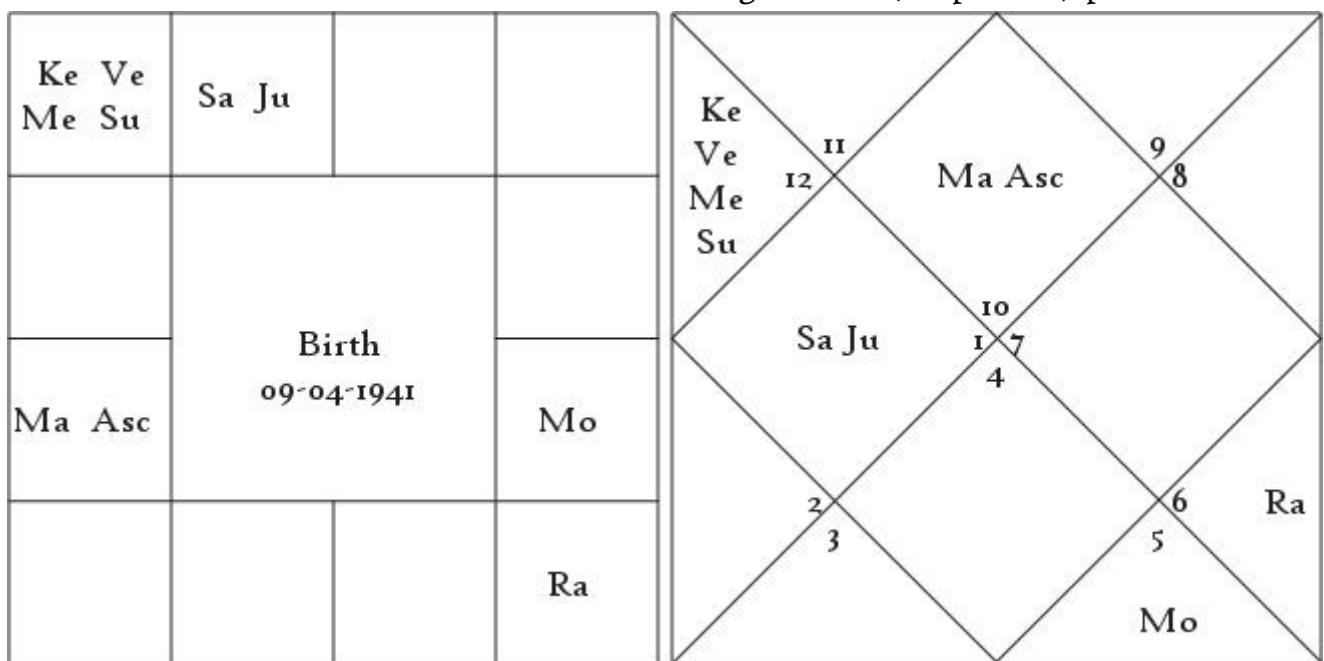
केवल लभेशत्रिकोणेश सम्बन्धोऽप्यत्रासम्बन्ध इव।

यद्यद् भावेश संयुतादिति अनेन शुभारूढफलस्यैव दार्यात्॥

Though the results will not be like Rajayoga but still the results will be auspicious. Conclusively, we can state that Rahu-Ketu in Kendra-Trikona houses if do not form any relation with auspicious planets for giving auspicious results; they should not be related to inauspicious planets also, only then they function as said in the Sloka. i.e. auspicious results will occur in the Bhukti of unrelated auspicious planets who are not Rajayogakarakas.

### **Example:**

The native of the following chart progressed by leaps and bounds in the Dasa of Rahu and the Bhuktis of other related and unrelated Yogakaraka (auspicious) planets.



### **48. Dasa of worst malefics**

#### **Verse 42**

பாவிதிசை யாயவர்கள் சம்பந்த மேபரவத்  
 தேய்வுகபச் சோன்புசிப்பிற் ரீதுபலன் மேவியிடு  
 மனசோர்சம் பந்தமுன் நற்கோட்க டன்புசிப்பி  
 வென்னா திருவிளையு முண்டு.

**Meaning:** In the dasa of the worst malefics or in the dasa of the planets conjoined with such malefics, the antardasa results will be as under:

1. In the antardasa of planets which have become malefic on account of ownership will not be good.
2. In the antardasa of benefic planets (due to ownership) which are conjunct malefic planets, favourable results will be there.

**Explanations:** Here the worst malefics may mean Rahu, Ketu and Saturn. If we are to consider Rahu and Ketu alone as the worst malefics then the following points are worth remembering:

1. If the dispositor of Rahu and Ketu is in own house or in its house of exaltation good results will follow.
2. If Rahu and Ketu are placed in trikona and are associated with a Kendra lord it is good.
3. As also placement in Kendra and association with a trikona lord.
4. If they are placed in the 3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup> house and receive the aspect of a Yogakaraka planet, Rajayoga will result. Especially, if they are aspected by Jupiter, even a pauper will come into possession of wealth.

#### 49. Results in malefic dasa-Yogakaraka Antardasa

##### Verse 43

திசைநாதன் பாவியாய்ச் சேர்ந்த புத்திநாத  
 னனச யோக காரகரா னண்ணி – விசையாக  
 ராசரியா கங்கணல்கியே யரிட்டந்கூடத்  
 தராசு நிறை போலளிப்பார் சாற்று.

**Meaning:** In the dasa of a malefic and in the antardasa of a Yogakaraka, Rajayoga will result as well as losses will also be there like a scale.

**Explanations:** Here the dasa of the malefic means the natural malefics like Sun, Mars, Saturn, Rahu and Ketu as also the malefic planets on account of ownerships like maraka planets. The antardasa planets are those which are Yogakaraka planets on account of ownership. Here like the scale both good and bad results will be experiences without any distinction.

## 50. Results in worst malefic's dasa period

### Verse 44

ஆகாத யோகமுள காரகாளாந்திசையில்  
வாகாநல் யோக முந்தாள் வந்தெய்தும் – யோகம்  
வருங்காலப் போதென்றால் மாயோகக் காரர்  
பெரும் சிப்பிலுண்டாகும் பேசு.

**Meaning:** Even in the worst malefic's dasa, the period of good results will be the antardasa of the strong yoga karakas. In the dasa of the Yogakaraka favourable results will be there.

**Explanations:** This seems to be the same as per previous verse. That is in the dasa of the malefics good results will be there in the antardasa of Yogakaraka planets. Here we must understand that planets which is a Yogakaraka but is a malefic on account of ownership. For example for Aquarius Lagna Mercury gets the ownership of 5<sup>th</sup> and 8<sup>th</sup> houses. The 8<sup>th</sup> houses is the Moolatrikona house of Mercury. Also the Ashtamadhipaty Dosha also combines. But he is also the owner of the purva punya Sthana on account of which he should do good. In his dasa, the strong Yogakaraka antardasa, like the 9<sup>th</sup> or the 10<sup>th</sup> lord, will give good results.

## 51. Dasa of evil planets

### Verse 45

தீயோர் திசையிலந்தத்தீயோர் சம்பந்தமுள  
மாயோக காரகந்த மன்புசிப்பிற் – ரீறு  
மவபலன்கள் மெத்தவுண்டா மான பலன் றா  
ருவமையுள்ள மின்னே யுரை.

**Meaning:** In the dasa of evil planets, the yoga karakas associated with them will give only evil results in their Antardasas. They will not give any favourable results.

**Explanations:** In the previous verse the author said in the dasa of evil planets, the great yoga karakas will not give good results when their periods come. Here if the dasa lord is an evil planet and when his dasa is running, if a Yogakaraka is associated with him, that Yogakaraka during his antardasa will only give evil results, That is the planets associated with evil planets will give only evil results even if he is a great Yogakaraka.

**Jataka Chandrika – Stanza 36 & 37 Laghu Parasari Verse 37 & 38**

पापायदि दशानाथाः शुभानांतदसंयुजां।

भुक्तस्यः अपफलदा (पापफलदा) स्तत्संयुक्षुभभुक्तयः ॥ ३६ ॥

भवन्ति मिश्रफलदा भुक्तयो योगकारिणाम्।

अत्यन्त पापफलदा भवन्ति तदसंयुजाम् ॥ ३७ ॥

**Meaning:** If the lords of the dasa are evil and the lords of the sub-period are favourable but unconnected with them, they produce evil. If the favourable lords of the sub-periods join the dasa lord they produce indifferent results. Powerful planets who are not in conjunction with the lords of dasas who are evil produce very unfavourable results. Planets who are capable of giving yogam and who are not connected with the lords of the dasas will give good results in their sub-periods during such dasa.

**Explanations:** Here the author seems to make a difference between good planets or Shubha grahams and planets which are said to be powerful or yoga karakas. The meaning of the latter expression seems to be that those planets which are not good in nature, but become powerful by association or otherwise are called yoga karakas. Jupiter, Venus, Full Moon and well associated Mercury are called Shubha grahams. But when they are debilitated, badly associated or occupying evil houses they produce evil and may be called evil planets. But there is the general term evil applicable to Mars, Sun, Saturn, badly associated Mercury and Kshena Chandra along with Ravi and Ketu. These also may produce good or bad according as they own good or evil houses, combine with good or evil planets and have exaltations or debilitations. Therefore Shubha grahams are different from Yoga karaka grahams.

The distinction deserves to be specially remembered as the results to be predicted depends largely upon these considerations. Saturn for instance can own 9<sup>th</sup> and 10<sup>th</sup> houses and then becomes very powerful and if also exalted and well associated he will

produce splendid results. So also any other evil planets. Under these circumstances he will be called a yoga karaka planet and not a Shubha Graha. If Jupiter owns 8<sup>th</sup> and 11<sup>th</sup> houses he becomes evil and produces bad. The author seems to have three different cases under contemplation in the treatment of dasas and Antardasas.

1. Where the lords of the periods are evil and the lords of the sub-periods are favourable and not in conjunction with them the result will be unfavourable.
2. Where they join the lords of the periods they produce indifferent results.
3. Where the lords of the sub-periods are powerful and are not in conjunction with the dasa lord they produce very unfavourable results.

The conjunction of even evil planets seems to mitigate the bad they would otherwise inflict on the native. These cases must be clearly distinguished in consultations of horoscopes, and in the subsequent prediction of results.

Planets unconnected with the lord of the dasa will give good if they are otherwise powerful, during their sub-periods. Here the author seems to particularize the time when those planets who are not in conjunction with the lord of the general dasa will produce. The time indicated in the sub-period which intervenes during the dasa of the planet with whom the lord of the Antardasa is not associated.

### O.P.Verma:

In the Dasa of inauspicious planet, the Bhukti of unrelated auspicious planet is productive of inauspicious or evil results.

In the Dasa of inauspicious planet, the Bhukti of related auspicious planet is productive of mixed (auspicious and inauspicious, both) results.

In the Dasa of inauspicious planet, the Bhukti of related Yogakaraka planet is productive of mixed results.

In the Dasa of inauspicious planet, the Bhukti of unrelated Yogakaraka planet is productive of extremely inauspicious results.

**Notes:** Who are the inauspicious planets? The lords of the 8<sup>th</sup>, 11<sup>th</sup>, 6<sup>th</sup> and 3<sup>rd</sup> houses are inauspicious planets in the reducing order. Then are lesser inauspicious planets, Jupiter, Venus, benefic associated Mercury and the strong Moon as Kendra lords again in the reducing order. Thus the 8<sup>th</sup> house lord is the greatest inauspicious or evil planet while the Moon is the least inauspicious planet.

If the Dasa lord is an inauspicious planet then in his Dasa –

- i. The Bhukti of unrelated auspicious planet is inauspicious or evil.
- ii. The Bhukti of related auspicious planet is productive of mixed results because the Dasa lord and Bhukti lords are of contrary characteristics. In other words the

relation will tone down the maleficence of the Dasa lord and the Bhukti lord will be able to bestow some of his results. Other strengths of the two lords like exaltation, Varga strength are instrumental here in deciding the results i.e. if the Dasa lord is stronger of the two planets then inauspicious results will dominate and if the Bhukti lord is stronger, he will show his results a little more, resultantly the mixed results.

- iii. The Bhukti of unrelated Yogakaraka planet is productive of highly inauspicious results because Yogakaraka will not be able to influence and mould the Dasa lord.

In this context Sri Vinayaka Sastri “Betala” says that the Dasa lord is like a sovereign king and the Bhukti lord is his subordinate courtier, who has to follow king’s orders. If the king is cruel or evil, the subordinate courtier though of humble disposition obeys the king’s cruel orders for the fear of insult and humiliation due to disobedience. If the subordinate is extremely humble and noble (like a Yogakaraka planet) then he is so much duty conscious that without the least application of his mind he will follow king’s orders in toto. This condition arises when the two planets are unrelated or there is communication gap between the king and subordinate.

If the communication is there i.e. the king gives an ear to the advice of subordinate is in a position to amend the orders, then he will be able to implement it with some favor for the masses. This condition arises when the Dasa lord and the Bhukti lord are related.

- iv. The Bhukti of related Yogakaraka planet is productive of mixed results which are somewhat more auspicious and less inauspicious.
- v. The Bhukti of neutral planets (the 2<sup>nd</sup> and 12<sup>th</sup> house lords) is productive of somewhat inauspicious or evil results in consonance with the characteristics of the Dasa lord but less than as stated in (i), as the Bhukti lord either related or unrelated tries to maintain his neutral character.
- vi. The Bhukti of an inauspicious planet is definitely productive of greatly inauspicious results rather more if the two are related than when they are unrelated. The 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> position of the Dasa and Bhukti lords to each other aggravates the results in this case.

In these two slokas the results of various Bhuktis in the Dasa of inauspicious planet is being discussed. In view of the above discussion we can deduce in general terms –

If the Dasa lord and the Bhukti lord are related and Dasa lord is auspicious then the auspicious results are promoted or demoted proportionately and characteristically to the Bhukti lord.

If the lord is inauspicious and related to the Bhukti lord then inauspicious results increase or decrease according to the character of the Bhukti lord.

Purely inauspicious planets are the 8<sup>th</sup> house lord (if not in the 8<sup>th</sup>), Trishadaya lords and Marakas associated with inauspicious planets.

Lesser inauspicious planets are of two types (i) the stronger are the Kendra lords having their other sign identical with inauspicious houses. And (ii) Trikona lords having their other identical with inauspicious houses

Auspicious planets are those that do not have other sign identical with Trishadaya or 8<sup>th</sup> houses.

Here it should be clear that in the Dasa of purely inauspicious planet, the Bhukti of unrelated auspicious planet is productive of auspicious results. If the Dasa lord is blemished auspicious planet then in the Bhukti of related auspicious planet, the results are auspicious.

These two slokas are strictly for inauspicious planets who cannot be karaka or Yoga producing under any circumstances. A table of such planets given hereunder will be of use for our readers.

Lagna	Purely inauspicious planets	Inauspicious planets	Auspicious planets	Rajayogakaraka planets
Aries	Mercury	Mars, Saturn	Sun, Jupiter	--
Taurus	Moon, Jupiter	Venus	Mercury	Saturn
Gemini	Sun, Mars	Saturn	Venus	Mercury
Cancer	Mercury	Jupiter, Saturn	Moon	Mars
Leo	Mercury	Jupiter, Venus, Saturn	Sun	Mars
Virgo	Mars	Moon, Saturn	Venus	Mercury
Libra	Jupiter	Sun, Venus	Mercury	Saturn
Scorpio	Mercury	Mars, Saturn	Moon, Venus	--
Sagittarius	Venus	Moon, Saturn	Sun, Mars	Jupiter
Capricorn	Jupiter	Sun, Mars, Mercury	Saturn	Venus
Aquarius	Moon	Mars, Venus	Saturn	Venus
Pisces	Sun, Venus, Saturn	--	Moon, Mars	Jupiter

In concise form the results of various Bhukti lords in the Dasa of a purely inauspicious planet will be as under:

Dasa Lord	Bhukti Lord	Results
Purely inauspicious	Related inauspicious	Inauspicious
“	Unrelated inauspicious	“
“	Related neutral	Less inauspicious
“	Unrelated neutral	Still less inauspicious
“	Related auspicious	Mixed
“	Unrelated auspicious	Inauspicious
“	Related Yogakaraka	Mixed results
“	Unrelated Yogakaraka	Extremely inauspicious

**Jataka Chandrika Stanza – 39 and Laghu Parasari Verse 40**

परस्पर दशायात्र स्वभुक्तौ सौरिभार्गवौ।

प्रदिशेतां व्यत्ययेन विशेषेण शुभाशुभम्॥ ३९॥

**OR**

परस्परदशायां स्वभुक्तौ सूर्यजभार्गवौ।

व्यत्ययेन विशेषेण स् प्रविशेतां शुभाशुभम्॥

**Meaning:** Venus and Saturn give good or bad results in their respective periods and sub-periods inversely.

**Explanations:** These two planets seem to have peculiar affinity and produce good or evil in an intense form inversely in their dasas and Antardasas. If Saturn is good and his dasa governs man, the antardasa of Venus, when he is well disposed, produces much excellent results. The author says that even if other Antardasas equally favourable like that of Venus, they will not produce much excellent results as Venus can do. Thus in the dasa of Saturn and Venus and their sub-periods intervening them, the greatest fortune may be expected if they are favourably disposed. Whatever may be the occupation of the planets or their association, Saturn and Venus will produce the most intense effects during their periods and sub-periods, which no other two planets can produce.

**O.P.Verma**

**Special Rules for Venus and Saturn Dasa:**

The auspicious or inauspicious, whatever results Saturn and Venus are to give in their Dasa Bhukti will give in each other's Bhukti.

### Notes:

In Venus Dasa and Saturn Bhukti, the results pertaining to Venus occur while in Saturn Dasa and Venus Bhukti, the results pertaining to Saturn occur.

Up to now we have studied results of Dasas and Bhuktis depending on similar characteristics, relationship and Phalanugunya. This Sloka is different from these properties.

Venus and Saturn are not only friends but for Saturn's Lagnas, Capricorn and Aquarius, Venus becomes A Rajayogakaraka while for Venus' Lagnas, Taurus and Libra, Saturn becomes a Rajayogakaraka. A Rajayogakaraka is a single planet owning both a Kendra and Trikona. We know that the relation between a Kendra and Trikona lord is productive of greatly auspicious results i.e. Rajayoga. A single planet owning these two houses is himself a Rajayogakaraka. 'Uttara Kalamrita' (6/29-30) a classic is more descriptive about this Sloka.

भृगुवार्कीं यदि तुङ्गमे स्वभवने वर्गात्तमादौ स्थितौ।  
तुल्यौ योगकरौ तथैव बलिनौ तौ चेन्मिथो पाकगौ॥  
भूपालो धनदोपमोऽपि सततं मिक्षाशनो निष्फलः।  
तन्नैकस्तु बली परस्तु विबलश्चेद् वीर्यवान्योगद्॥२९॥  
तौ द्वाष्प्रबलौ व्यारिष्टरिपुगौ तद् भावपौ वाअपि तत्।  
तद् भावेशयुतौ तदा शुभकरौ सौरव्यप्रदौ भोगदौ॥  
एकः सद् भवनाधिपस्तदपश्चेद् दुष्टभावेशवर।  
स्तावप्यत्र सुयोगदावतिखलौ तौ चेन्महासौरव्यदौ॥३०॥

If Venus and Saturn are in their exaltation, own, Vargottama etc, thus strong Yoga karakas, then in one's Dasa and other's Bhukti even a king or a wealthy man becomes a beggar and poor. If one of them is strong and other weak then the results are good.

If both the planets are weak and are placed in 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> house to each other or with the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> house lords then they bestow all comforts, auspiciousness and luxuries.

If one of them owns auspicious houses and the other inauspicious then also both produce

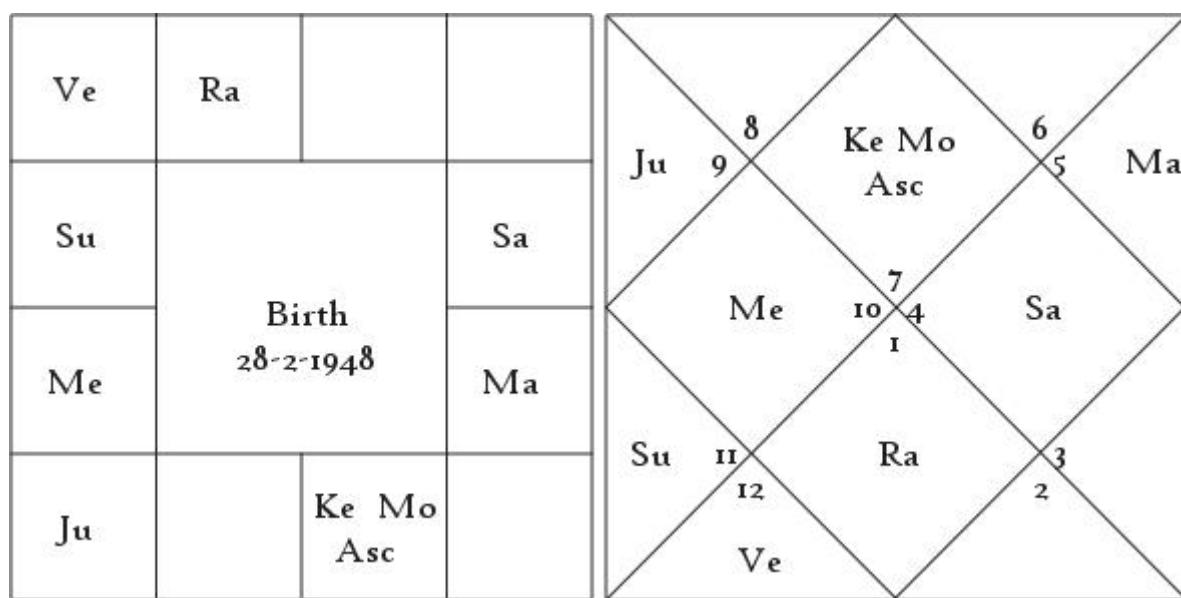
good results. If both the planets own evil houses then also they are productive of good in each other's Dasa-Bhukti.

The rule told in this Sloka of this text is true in principle and whatever is said in "Uttara Kalamrita" may seem to be vague. But what has been said in "Uttara Kalamrita" has stood to the test of time and has proved efficacious in many of the charts in practical.

This Sloka seems to be applicable only when Saturn and Venus are not related i.e. when Saturn and Venus are unrelated then they give their results in each other's Dasa-Bhukti.

### **Example**

The native of the following chart faced three deaths in his family during Saturn's Dasa and Venus Bhukti. In Saturn's Dasa, Venus's Bhukti commenced on 28<sup>th</sup> January 1985. The native became seriously ill during this period. He had throat problems. The native had to make frequent changes of residence during this period. One of his good friend passed away. Saturn is strong being in the 10<sup>th</sup> house in own Navamsa and Venus is exalted. The opinion of Uttara Kalamrita fits here very well.



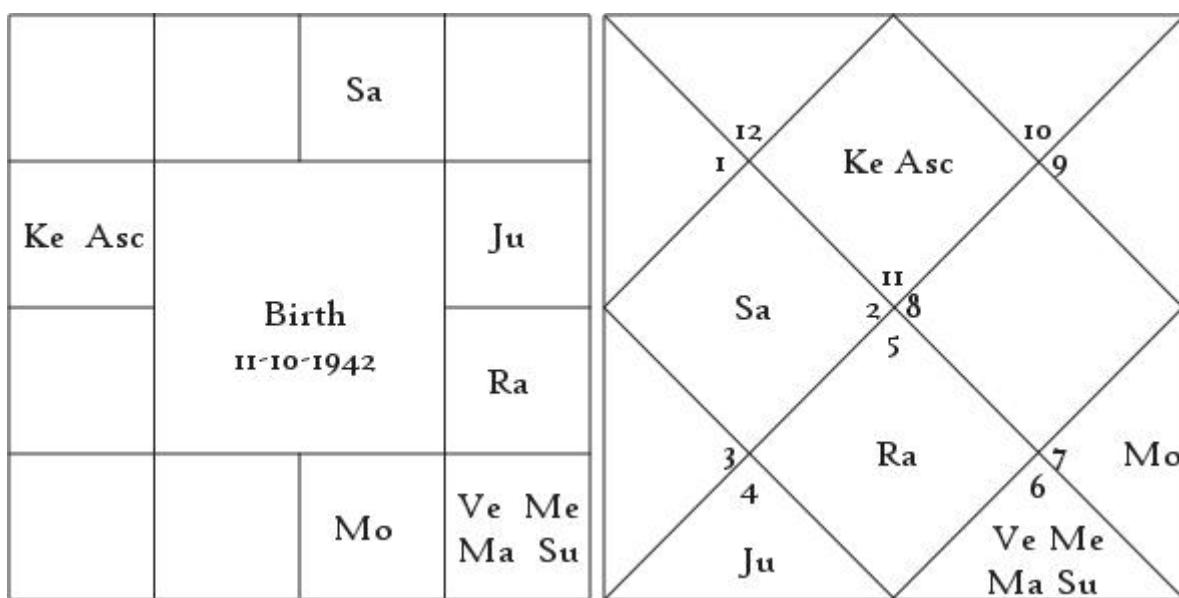
### **Example**

The chart hereunder is of film star Amitabh Bachchan. The Dasa of Saturn commenced on 19-10-1971 and Venus Bhukti started in August 1978 and ended in October 1981. During this period Shri Bachchan earned great name, fame and wealth. Here Saturn is strong being in a Kendra while Venus is debilitated in the 8<sup>th</sup> house. Both the planets are unrelated. The opinion of Uttara Kalamrita is also applicable here i.e. one is strong and other is weak and ill placed.

## Example

In the chart of late Prime Minister Smt. Indira Gandhi under Sloka 38, Venus Bhukti under Saturn's dasa started on 30<sup>th</sup> November 1976 and continued up to January 1980. During this period she lost the elections and had to face insult and humiliation.

Our text says that in Venus Bhukti results of Saturn will occur if the two planets are not related. In Mrs. Gandhi's chart Saturn is deadly evil being the 7<sup>th</sup> and 8<sup>th</sup> house lord. Saturn is also placed in the Lagna in an enemy sign. In Venus Bhukti, the results pertaining to Saturn occurred.



## 52. Period of death

### Verse 46

மாரகா டன்னுடைய சம்பந்த மார்க்கமுள  
சார சுபர்புசிப்பிற்றான் களுல்லா – நேருடைய  
சம்பந்தமில்லாத் தியோர் புசிப்பிற்றான் கொல்வா  
னம்ம வீது கண்டேயறி.

**Meaning:** Death will not happen in the antardasa of benefics coming in the dasa of malefics associated with the maraka lords either by association or aspect. Death will come only during the antardasa of such evil planets which have no association with the benefics.

**Explanations:** In verse 43 it is stated that in the dasa of malefics, in the antardasa of yoga karakas, there will be yoga results as well as death. Here malefic planets in their dasa,

will not give death if associated with benefic planets. Death will come only in the Antardasa of malefic planets which are not associated with them. Hence we understand the following:

1. In the dasa of the natural malefics – Sun, Mars, Saturn, Rahu and Ketu and in the Antardasa of natural benefics Moon, Venus, Mercury and Jupiter there will be Yoga as well as death. But there should not be any association amongst them.
2. Death will not happen in the antardasa of benefic planets associated with them but will happen in the antardasa of malefic planets not associated with them.

A similar reasoning is found in Jataka Chandrika.

### Jataka Chandrika – Stanza 38 and Laghu Parasari verse 39

सत्यपि स्वेनसम्बन्धे न हन्ति शुभभुक्तिषु।

इन्त्यसत्यपिसम्बन्धे मारकः पापभुक्तिषु॥३८॥

### The second line changes in Laghu Parasari

सत्यपि स्वेन सम्बन्धे न हन्ति शुभभुक्तिषु।

हन्ति सत्यप्यसम्बन्धे मारकः पापभुक्तिषु॥३९॥

**Meaning:** The lord of the period who has jurisdiction to inflict death does not do so in the sub-periods of favourable planets who are in conjunction with him. He causes death in the periods of malefics who are not in conjunction with him.

**Explanations:** There are two combinations contemplated here and they must be specially borne in mind. First we have to determine who is the most painful planet to inflict death and then if his general period is long, we have next to determine in whose antardasa death is caused. The author says that in the dasa of the maraka planet, the antardasa of favourable planet who is in conjunction with him does not produce death, but the antardasa of the evil planet who is not in conjunction with the dasa lord will produce certain death. So the question that arises here is whether the antardasa of the evil planet who is in conjunction with the Makara dasa lord produces death or favourable results? From a careful perusal of the above verses it appears clear that the periods and sub-periods of even the worst planets when they are in conjunction with each other do not inflict such evil as the periods and sub-period of planets who are not in conjunction with each other. Therefore there is some good in the very act of conjunction or combination which should not be lost sight of.

Some of the verses found in Jataka Chandrika on the results arising in the Dasa-Antardasa combination have not been found in Chandra Kaviyam. I am giving below such verses.

### O.P.Verma

#### Results about Maraka dasa:

In the Dasa of Maraka planet and in the Bhukti of related auspicious planet, the dasa lord does not inflict death.

In the Dasa of maraka planet and in the Bhukti of an unrelated inauspicious planet, the dasa lord inflicts death.

#### Notes:

In this Sloka special rule is quoted as an offshoot to previous rule which states that Dasa lord bestows his results through the related Bhukti lords.

In the first part of the Sloka, the Bhukti of an auspicious planet is talked of. Bhukti o a related or unrelated Yogakaraka also cannot inflict death in the Dasa of a maraka planet as a Yogakaraka is more auspicious than a simply auspicious planet. According to previous Sloka such Bhukti may cause other evils but cannot inflict death according to this Sloka. The Yogakaraka and auspicious planets cannot go against their characteristics by inflicting death, though, they may inflict other evils equivalent to death.

The special rule quoted here is that the Maraka Dasa lord if unrelated to inauspicious Bhukti lord causes death in this Bhukti. This is because both are characteristically similar planets.

This also resounds that Maraka Dasa lord in the Bhukti of a related inauspicious planet is a doubtful killer. There are two Marakas, one is a Kendra, 7<sup>th</sup> house lord while the other is the 2<sup>nd</sup> house lord.

No 7<sup>th</sup> lord can be a Trikona lord therefore he cannot be auspicious and without being related to a Trikona he cannot be Yoga producing. Therefore in the Dasa of such a Maraka planet, the Bhukti of a Trikona lord is inauspicious as is said –

**स्वदशायां त्रिकोणेशभुक्तौ केन्द्रपतिः शुभम्।**

**दिशेत् सोऽपि तथा नो चेत् असम्बन्धेन पापकृत्॥**

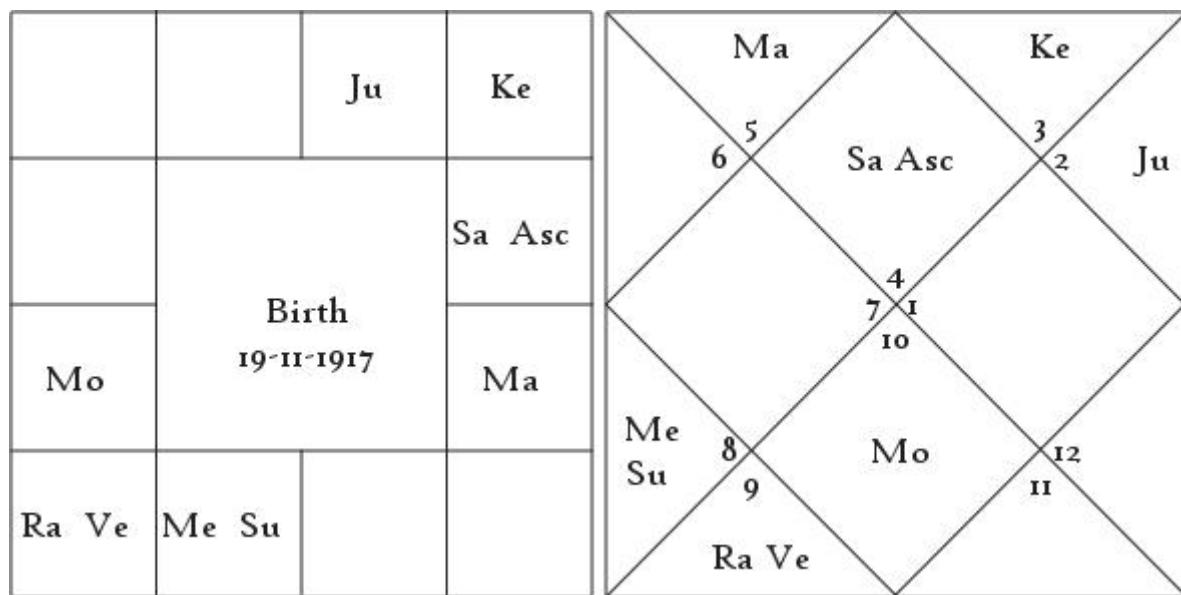
In Leo and Aquarius Lagna charts the 2<sup>nd</sup> house lords Mercury and Jupiter are inauspicious being additionally the 11<sup>th</sup> house lords. In their Dasa, the Bhukti of unrelated Trikona (auspicious) lord is also inauspicious.

For ready reference we can tabulate the results of Maraka Dasa for various Bhuktis as under:

Dasa Lord	Bhukti Lord	Results
Maraka	Related auspicious	Not death inflicting
"	Unrelated auspicious	"
"	Related Yogakaraka	Good results
"	Unrelated Yogakaraka	"
"	Related neutral	A little auspicious
"	Unrelated neutral	"
"	Related inauspicious	Inauspicious but doubtful killer
"	Unrelated inauspicious	Death inflicting

In a maraka dasa and in an inauspicious or maraka Bhukti the relation is not necessary, the Bhukti lord functions for the Dasa lord being of similar characteristic to Dasa lord.

### Example:



Rahu is inauspicious being in the 6<sup>th</sup> house and conjunct a Trishadaya lord Venus. Saturn and Rahu are not related. Her death occurred in the Dasa of Saturn and Bhukti of Rahu.

### Jataka Chandrika – Stanza 28 and Laghu Parasari Verse 29

नदिशेयुर्ग्रहास्सर्वे स्वदशासु स्वभुक्तिषु।

शुभाशुभफलं नूणामात्म भावानुसारतः ॥२८॥ (another version नृणामात्म भावानुरूपतः)

**Meaning:** Planets do not give in their periods and sub-periods all the good or evil they are able to do by their positions, associations and aspects in the horoscope.

**Explanations:** A planet is influenced to do evil or good for various reasons. His occupation, his owning, association, exaltation, debilitation, retrogrades, accelerations and aspects, his enmities and friendships have much to do with the results which he produces upon the native. Every planetary period begins with its own sub-period and its further minor periods until we reach the minutest time possible. According to Brihat Jataka, the period of the most powerful planet in the Kendras is the first in Order. There is the Vimsottari (120 years) and Ashtothari (108 years) systems. The terms of years ascribed to the planets also differ. In one system periods calculated according to the rising constellation at the time of birth are in vogue, and they are easy to determine. In another system, the most powerful planet including the Lagna begins as lord of the first period. The strength of the planets has to be found by the sources of power prescribed in the Astrological works elsewhere-such as Sthana bala, Digbala, Kalabala, Viryabala, Chestabala, Naisargika bala and the various good and evil Vargas.

In this Sloka a general principle has been propounded that planets do not give entire results of their house ownership in their Dasas and own Bhuktis i.e. when the Dasa and Bhukti lord is one and the same planet. He does not give his entire results due to ownership during his own Dasa-Bhukti. The word **आत्म भावनुरूप** is used in a wider pretext i.e. the Dasa lord's sign occupation, house ownership, his aspects, aspects over him, relationship with other house lords, his own natural characteristics, debilitation, exaltation, karakatwa etc. all these good and evil states of the planet collectively and comprehensively are included in the word. Therefore a planet does not give his entire **आत्म भावनुरूप** results in his own Dasa-Bhukti, however a few results can still be experienced.

The above Sloka tells us the peculiarity of Dasa lord's own Bhukti. Every planetary Dasa starts with its own Bhukti or Antardasa. Thus, the Sun's Dasa commences with his own Bhukti spreading over a period of 3 months and 18 days.

The substance is that the whole of the auspicious or inauspicious results of a planet cannot be expected in his own Bhukti when his Dasa has commenced. Suppose in a chart Jupiter owns the 9<sup>th</sup> house. It should be proclaimed immediately that the most fortunate period would be Jupiter's Bhukti in Jupiter Dasa. But as Vinayaka Sastri says - **ततोऽल्पं तु**

**दिशोदेव** i.e. results in own Bhukti will only be to some extent. When a planet gives his entire results will be told in the slokas that follow.

### Jataka Chandrika Stanza-29 and Laghu Parasari 30

आत्मसम्बन्धिनो ये च ये वा निजसधर्मिणः।

तेषामन्तर्दशास्वेवं दिशन्ति स्वदशाफलं ॥२९॥

**Meaning:** Planets who are with the lords of the periods, planets who occupy the houses of the lords of the periods and planets who are otherwise equal in strength to the lords of the periods, give similar results as the lords of the periods themselves, in their periods and sub-periods.

**Explanations:** If one planet occupies the house of another planet and the latter is the lord of the period (dasa lord) then the former gives results similar to those given by the dasa lord. Those who are also in conjunction with the dasa lord, produce similar results to him. The owner of the house, occupied by the dasa lord produces results similar to the latter. Other planets which are similar in strength or weakness as the dasa lord give the same results. Planets are said to be similar in strength when they occupy houses of the same nature, or possess lateral, periodical, positional and other advantages.

Whatever we have studied in the text up to now, we can say that the Yogakaraka planet gives his greatly auspicious results in his Dasa.

The Maraka, evil or inauspicious planet inflicts his Maraka, evil or inauspicious results in his Dasa. This is logically certain.

But the Dasa period is spread over a long period. The auspicious, Yogakaraka, inauspicious, Maraka etc. results then cannot be possible throughout the long Dasa period. This Sloka and slokas yet to be studied form the delineation methods for such intricacies.

Suppose Mars is a Yogakaraka for certain Lagna but then Mars cannot show his greatly auspicious results continuously in his 7 years Dasa period. We have to fractionalize this period into Bhuktis of various Sadharmi and Sambandi planets etc. of the Dasa lord Mars as is stressed in this Sloka. The clue for sambandi and sadharmi lies in the verse –

प्राप्ते सम्बन्धिवर्गे वा सधर्मिणि समगते।

स्वाधिकारफलं केऽपि दर्शयन्ति दिशान्ति च ॥

इति संदृश्यते लोके तथा ग्रहगणा अपि।

## सम्बन्ध्यन्तर्दशास्वेव दिशान्ति स्वदशाफलम्॥

When our relatives and friends or people of our position and capacity assemble at our home, we display our capacity and status honouring and respecting them to our utmost ability and when they leave, we return to our normal life course. Similarly planets display their results to fullest extent in their own Dasas and Bhuktis of their Sambandi and Sadharmi planets.

Now who are **आत्मसम्बन्धी** and **सघर्मी** planets. Atmasambandi are those planets, who are friends or both of them are debilitated or both of them are exalted. The Sun and the Moon, the Sun and Mars, the Sun and Jupiter, Mars and Jupiter, Mercury and Venus and Venus and Saturn are friends. Therefore, they are Atmasambandies. Venus and Saturn are fast friends i.e. in charts where Saturn is a Kendra Lord, Venus is also a Kendra lord and Where Venus is a Trikona lord, Saturn is also a Trikona lord.

Sadharmies are the planets with the same character. Character means what? Character means yogakarkatwa, auspiciousness, inauspiciousness, neutrality, Maraka property, owning Kendras, owning Trikonas, owning Trishadayas and owning the 2<sup>nd</sup> and 12<sup>th</sup> house. The lords of one unit are Sadharmis. Sadharmis due to houses are –

1. The lords of Lagna and 7<sup>th</sup> houses.
2. The lords of 2<sup>nd</sup> and 12<sup>th</sup> houses.
3. The lords of 3<sup>rd</sup> and 11<sup>th</sup> houses.
4. The lords of 4<sup>th</sup> and 10<sup>th</sup> houses.
5. The lords of 5<sup>th</sup> and 9<sup>th</sup> houses.
6. The lords of 6<sup>th</sup> and 8<sup>th</sup> houses are Sadharmies.

Thus, the classification of planets be done and results be anticipated keeping the following points in mind –

1. In a planet's Dasa, his own Bhukti does not fully yield planet's results though he may be a Yogakaraka or Maraka. If the planet is a Yogakaraka his results due to this character are not experienced though some auspiciousness is there. Similarly a Maraka cannot kill but can pile up adversities to some extent.
2. In the Dasa of a Yogakaraka planet his full results occur in the Bhukti of other Yogakaraka i.e. auspicious and Atmasambandhi planet, who is related to the Dasa lord.
3. In the Dasa of a Maraka planet whenever there is Bhukti of other Maraka or Atmasambandhi planet death occurs, if the longevity span expires, otherwise very evil results are certain to occur.
4. In the Dasa of a Yogakaraka planet, in the Bhukti of a Maraka planet and vice-versa, mixed results occur which are neither auspicious nor inauspicious. This point has been discussed extensively under the notes on Sloka 18.
5. In these Bhuktis of planets whichever Bhukti lord is most intimate to the Dasa lord under the pretext of the terms Sadharmi and Atmasambandhi that planet's Bhukti will

exclusively give Yogakaraka or Maraka results leaving the other Bhukti's next in preferential order e.g.-

Yogakaraka's Dasa + Strong Yogakaraka's Bhukti = Great auspiciousness.

Maraka's Dasa + Strong Maraka's Bhukti = deadly inauspicious results.

Yogakaraka's dasa + Maraka's Bhukti = Mixed results.

Thus, a balance has to be maintained in results of Dasa and Bhukti relationships. Under the notes in Slokas 17 and 18 it was made clear that an ordinary Bhukti that is sandwiched between two auspicious or two inauspicious Bhuktis will give results respectively in accordance to the Bhuktis adjacent to it.

### Jataka Chandrika Stanza 30 and Laghu Parasari Verse 31

इतरेषां दशानाथविरुद्धफलदायिनां।

तत्तक्फलानुगुण्येन फलान्यूद्यानिभुक्तिषु॥३०॥ (Another version सूरिमिः)

**Meaning:** In the periods and sub-periods of other planets, unconnected with the lord of the general dasa the results are to be predicted otherwise when they are opposed to him and inclined to give contrary effects.

**Explanations:** There must be necessarily be two or three sets of planets in the horoscope of every man. One set are directly connected with the Dasa lord or are otherwise under his special influence by conjunction, aspect or occupation. There are then some other planets who are directly opposed to the influences of the lord of the general dasa and who try always to give their own or who try to modify the results of the dasa lord. There will be a third set who are partly that way and partly this way, a sort of indifferent party. The author tries to explain the results of sub-periods belonging to the planets who are opposing the lord of the dasa. When the lord of the dasa is for giving good health and the lord of the antardasa is for producing sickness, what would be the result? The native becomes indifferent in health. If dasa lord is for giving gold and money and the antardasa lord is for stealing it away, the person will be possesses of gold and money and loses them or will have them in small quantities. If on the other hand the lord of the dasa and antardasa periods are identical in interests or otherwise agreeable by conjunction or aspects, the native will have much wealth or success with very slight exertions on his part. Take a worldly example. If our subordinates agree with us in doing good to a person the person will be easily benefitted. But when the superiors and the subordinates are at loggerheads the person who is to be benefitted by them would suffer from want of

agreement between his benefactors. Opposition is always injurious and must be cleverly overcome.

All the planets can be classified in two categories according to their relation with the Dasa Lord –

1. Related planet
2. Unrelated planet

These can be further classified into three categories:

1. With same character (Sadharmi)
2. With contrary character (Asadharmi)
3. Neutral characteristically (anubhaya-dharmi)

Elaborating these more explicitly –

#### **Sadhamis are:**

A Yogakaraka to other Yogakaraka, an auspicious planet to other auspicious planet, a neutral to other neutral, a Maraka to other Maraka and an inauspicious to another inauspicious planet.

#### **Viruddha-dharmi or Asadharmi are:**

A Yogakaraka and an inauspicious planet, an auspicious and inauspicious, an auspicious and evil, a Yogakaraka and maraka and an auspicious and maraka planet.

#### **Anubhaya-dharmis are:**

A maraka planet and an inauspicious planet, an inauspicious and neutral and a Maraka and a neutral planet.

Following table shows the results;

Dasa Lord	Bhukti Lord	Nature of Results
Same	Related Sadharmi	Exclusive Dasa lord's results
"	Related Anubhaya-dharmi	Reduced Dasa lord's results
"	Related Viruddha-dharmi	Very few Dasa lord's results
"	Unrelated Sadharmi	Dasa lord's results
"	Unrelated Anubhaya-dharmi	Mixed results
"	Unrelated Viruddha-dharmi	Less mixed results than above

If a Trikona lord is unrelated to a Trishadaya lord then in Trikona lord's Dasa, the Trishadaya lord's Bhukti will give results according to फलानुग्रहता i.e. according to the nature of two lords, the results will be mixed results, more of the stronger planet.

If a Trishadaya lord is related to a Trikona lord or a Trikona lord is related to the 8<sup>th</sup> lord then in the Dasa of Trikona lord and Bhukti of Trishadaya lord or 8<sup>th</sup> lord there will be very few Trikona lord's results and mixed results will be there because the Trishadaya lord is not a Kendra lord. Similar will be the results in the Dasa of Trishadaya lord and Bhukti of Trikona lord i.e. initially good results and bad later on or vice-versa.

In the Dasa of Yogakaraka and the Bhukti of unrelated Anubhaya-dharmi initially there will be auspicious results first and later mixed or neutral results.

In the Dasa of Maraka and the Bhukti of unrelated Anubhaya Dharmi, first there will be inauspicious results and later mixed or neutral results.

According to this text all the results of Dasas and Bhuktis depend on relationships, characteristics of planets and फलानुगुणता i.e. the result which is arrived as by the judicious application of principles.

### 53. Specific Rajayogas – Peculiar to Laghu Parasari

Laghu Parasari – verse – 41 & 42

लग्नकर्माधिनेतारावन्योन्या श्रयसंस्थितौ।

राजयोगाविति प्रोक्तं विख्यातो विजयी भवेत्॥४१॥

धर्मकर्माधिनेतारावन्योन्या श्रयसंस्थितौ।

राजयोगाविति प्रोक्तं विख्यातो विजयी भवेत्॥४२॥

If the Lagna and the 10<sup>th</sup> lords are in house exchange or the Lagna lord be in the 10<sup>th</sup> house and the 10<sup>th</sup> lord be in Lagna, the native born is famous and successful.

If the 9<sup>th</sup> house lord be in the 10<sup>th</sup> house and the 10<sup>th</sup> house lord be in the 9<sup>th</sup> house, the native born is famous and successful.

#### Notes:

The yoga or auspicious combination arises out of the relation of Kendra and Trikona lords. The two slokas under discussion are about two very auspicious yogas of first grade. The Lagna is first Kendra as well as Trikona. Therefore Lagna lord himself is a Rajayogakaraka. If this Lagna lord is related to the 10<sup>th</sup> house (strongest Kendra) lord, a very powerful Rajayoga is caused. According to Sloka निवसेतां व्यत्ययेन तावृभौ धर्मकर्मणोः। the relation between the Kendra and Trikona lords is a first grade auspicious combination or

yoga and among these the yogas formed by the Lagna and 10<sup>th</sup> lord and the 9<sup>th</sup> and 10<sup>th</sup> lord are of superlative degree. These two yogas are called Rajayogas.

If the Lagna and 9<sup>th</sup> lords exchange houses then also it is an auspicious combination but as Lagna is predominantly a Trikona, therefore this yoga does not fall under Rajayogas. For Gemini or Sagittarius Lagna charts if Mercury and Jupiter occupy the Lagna or 10<sup>th</sup> house then it is a Rajayoga. For Taurus Lagna chart, if Saturn alone occupies the 9<sup>th</sup> or 10<sup>th</sup> house then it is a Rajayoga.

The Rajayoga chart's native will be at the peak of his career in the dasa and Bhukti of Rajayogakaraka planets but if the dasa Bhukti of such planets do not arrive in one's life time even then such a native is of higher strata of the society enjoying prosperity.

Sri Vinayaka Sastri 'Betala' holds that the relationship between Kendra and Trikona lords has been talked of many times earlier in the text then what was the need to say the same thing again in the concluding Sloka of the text.

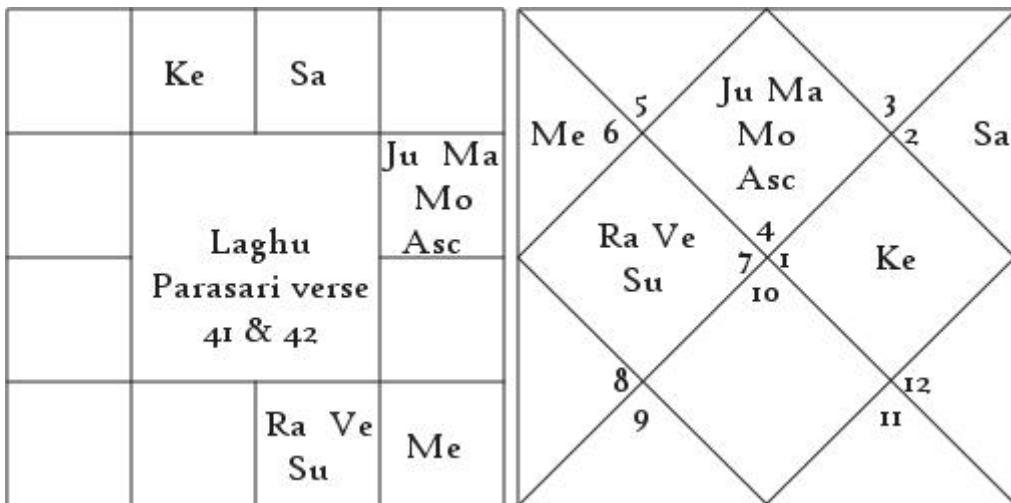
According to Sri Betala Sastri the text actually suggests here four specific Rajayogas as under:

1. The Lagna and 10<sup>th</sup> lords be in the 10<sup>th</sup> house.
2. The Lagna and 10<sup>th</sup> lords be in the Lagna.
3. The 9<sup>th</sup> and 10<sup>th</sup> lords be in the 9<sup>th</sup> house.
4. The 9<sup>th</sup> and 10<sup>th</sup> lords be in the 10<sup>th</sup> house.

Sri Sastri further says that in this text no word is without a purpose and meaning and If something is said again then it must be in some new pretext. Therefore Sri Sastri forwards his interpretation as above.

Actually there is no much contradiction between the two interpretations as the Yoga causing planets are the same. House exchange is most powerful relation vide Sloka 14.

## Example



The chart above is of a Dewan or Minister of a few princely states of pre-independence India. Here the Lagna and 10<sup>th</sup> lords are in the Lagna which is a very powerful Rajayoga.

Slokas 41-42 are peculiar to Laghu Parasari only.

#### 54. Introduction to Lagnawise study

##### Verse 47

இன்னவகை யெல்லா மிசையு மிளக்கின்னங்கள்  
பன்றீரண்டினுள்ளும் பரவியே – மன்னியிடு  
மாரகரைப் பாவிகளை மாயோக காரகரைச்  
சேரவெல்லாம் சொல்வேன் தெளிந்து.

**Meaning:** So far general rules were stated by which a horoscope can be studied and results can be stated. Henceforth, for each of the 12 Lagnas, who are the benefics, malefics, marakas and yoga karakas will be explained clearly.

##### Jataka Chandrika – Stanza 40

प्रतिलभं समालक्ष्य पूर्वोदिष्टा विरोधतः।  
तत्तत्प्रहस्वरूपाणि क्रमेणैव विवृण्महे ॥४०॥

**Meaning:** We shall now speak of the different evil and good prospects which the planets give in the zodiacal signs from Aries to Pisces. These good and bad results will be in conformity with the principles, which have been already explained by us before.

**Explanations:** There are 12 zodiacal signs and the author will give the principal good and bad results which accrue from the different planetary combinations in each of the 12 houses. Which planets are good in Aries, which are bad and whose combinations produce Raja Yoga, whose conjunction inflicts misery and who are likely to produce death and in whose period and sub-period, these and similar points are determined with reference to each of the houses and each of the planets.

### Laghu Parasari – Verse 43

#### Auspicious and Inauspicious planets

प्रतिलङ्घं समाश्रित्य पूर्वोदिष्टाविरोधतः।

तन्नत्यग्रहरूपाणि क्रमणैव विवृण्महे। ४३॥

In accordance with the rules enunciated earlier, we explain in detail, the characteristics of planets owning various houses. Here it is explained which planets become auspicious, inauspicious, Marakas and Yoga karakas for various Lagnas.

#### Notes:

Though this has been dealt with earlier, for the sake of convenience and ready reference, the characteristics of planets with regard to the twelve Lagnas is being retold here. Unfortunately the differences in readings found in various editions are staggering.

In Brihat Parasara Hora Sastra, sage Parasara gives those details in the Chapter named Yogakarakadhyaya. There the sage Maitreya puts the question:

कस्मिंलघ्ने प्रजातस्य के ग्रहा योगकारकाः।

के चाशुभप्रदा खेटाः कृपया वद मे मुने॥

Which are the planets producing Yogas and who are inauspicious for people born in different Lagnas. O Sage! Kindly tell me, Sage Parasara replies:

यथा पृष्ठं त्वया विप्र तथोदाहरणम्बुवे।

O Brahmin! I shall tell you what you have asked. And with this he explains the details in about 24 Slokas devoting two for each Lagna.

The Slokas of Jataka Chandrika must have been taken from Brihat Parasara Hora Sastra, but have undergone various changes at the hands of scribes so much so the variations in the readings are too numerous and it becomes a difficult task about the correct version.

## 55. Aries Lagna

### Verse 48

மேஷ லக்ன பலன்

மென்மேட லக்கினத்தை மேவிப் பிறக்கிலிந்து  
மண்புகர்மாலும் சனியும் பாவி ரவி – நன்குருசேய்  
நீடுநல்வர் பாக்கிய கர்மாதிகுரு நேர்சனியும்  
கூடிவிடில் யோகமில்லை கூறு.

**Meaning:** For those born in Aries Lagna-Moon, Venus, Mercury and Saturn are malefics. Sun, Jupiter and Mars are benefics. Even if the 9<sup>th</sup> lord Jupiter and the 10<sup>th</sup> lord Saturn conjoins there will be no yoga.

**Explanations:** Aries is a movable rasi. For those born in this Lagna –

- Due to the ownership of the 2<sup>nd</sup> and 7<sup>th</sup> house of marakas Venus becomes a malefics.
- Mercury due to the ownership of evil houses of 3<sup>rd</sup> and 6<sup>th</sup>.
- Saturn since he becomes lord of Badhakasthana (11<sup>th</sup> house) he becomes a malefic even though he owns the 10<sup>th</sup> Kendra. That is because the 11<sup>th</sup> house is his Moolatrikona house.
- But some of the authors say that Saturn is a half malefic and if he joins Sun, he becomes a Yoga karaka and it is found to be correct in practice.
- Moon is a malefic. Many consider the 4<sup>th</sup> lord Moon as benefic. Because of the lordship of a Kendra, Moon might have been classified as a malefic.
- If the Lagna lord is also the lord of 8<sup>th</sup> house, he must be considered as a benefic. Hence Mars is treated as a benefic and majority agrees to this.
- Since Sun owns the Purva Punya Sthana, he becomes a benefic.
- Jupiter owns the 9<sup>th</sup> and 12<sup>th</sup> house. Since 9<sup>th</sup> house is his Moolatrikona sign Jupiter is considered as a benefic.
- No mention has been made about Yoga karaka planet. The conjunction of 9<sup>th</sup> Lord Jupiter and the 10<sup>th</sup> lord Saturn will not give rise to Dharma Karmadhipati Yoga. If there is a conjunction of Sun and Saturn, being lords of a trikona and Kendra, Yoga will be there.

### Verse 49

கூறுமந்த னார்க்குருவும் பாவிவெள்ளி கொல்லான்பின்  
 வேறுசனியும் புதனும் விண்டு கொல்வர் – நேறிப்  
 பகுந்தரிந்து பார்த்துப் பலாபலன்கள் கண்டே  
 தொகுத்துரையோ யெல்லாத் துடர்ந்து.

**Meaning:** Jupiter and the malefic Venus will not kill. Saturn and Mercury will kill. Out of these two who will kill should be carefully examined and stated.

**Explanations:** Here Jupiter is being considered as a malefic even though he was classified as a benefic in the previous verse. That is because of the ownership of the 12<sup>th</sup> house of losses. Saturn is malefic on account of ownership of the 11<sup>th</sup> house. Since 12<sup>th</sup> house is also a house of exit, Jupiter may kill but he will not kill.

For movable Lagna 2<sup>nd</sup> and 7<sup>th</sup> houses are maraka places. 2<sup>nd</sup> lord Venus is a strong maraka. But there is a rule which states that if both the ownership of the maraka houses viz. 2<sup>nd</sup> and 7<sup>th</sup> come to one and the same planets, he will not kill.

The 6<sup>th</sup> lord of enemies and diseases – Mercury and the lord of Badhakasthana (11<sup>th</sup> house) – Saturn are likely to kill. This agrees with the opinion of majority.

Jataka Chandrika has given 3 verses on Aries Lagna. Let us look into it.

#### **Jataka Chandrika – Stanza 41 and Laghu Parasari verse 44**

**मन्दसौम्य सिताः पापाः शुभौ गुरु दिवाकरौ।**

**नशुभं योगमात्रेण प्रभवेच्छनिजीवयोः ॥४१॥**

**Meaning:** A person born in Aries Lagna has Saturn, Mercury and Venus ill disposed towards him. Jupiter and Sun are auspicious. The simple combination of Jupiter and Saturn produces no beneficial results.

**Explanations:** Venus is lord of 2<sup>nd</sup> and 7<sup>th</sup> houses, mercury is the lord of 3<sup>rd</sup> and 6<sup>th</sup> houses and Saturn is the lord of 10<sup>th</sup> and 11<sup>th</sup> houses. Of course, it has already been pointed out in the earlier portions of this work, that the lords of the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> houses are bad. Therefore Mercury being the lord of the 3<sup>rd</sup> and 6<sup>th</sup> houses to the person born in Aries, becomes evil. Venus owns 2<sup>nd</sup> and 7<sup>th</sup> houses. Good planets owning Kendras are evil and 7<sup>th</sup> one is one of the Kendras. Saturn owns the 10<sup>th</sup> and 11<sup>th</sup> houses of which 11<sup>th</sup> is bad while the 10<sup>th</sup> house (Kendra) owned by an evil planet like Saturn is good. Mercury is perfectly bad, but in the case of Venus and Saturn, out of the two houses each of those

planets owns, one is evil and the other good. But Mercury, Saturn and Venus are not friends of lord of Aries, Mars.

Jupiter and Sun are declared to be good. Sun owns the 5<sup>th</sup> house from Aries and Jupiter owns the 9<sup>th</sup> and 12<sup>th</sup> houses. It has already been shown that the lords of trikonas are productive of good results. Sun owns only one house and he is perfectly good. Jupiter owns 9<sup>th</sup> as well as the 12<sup>th</sup> of which 9<sup>th</sup> is good and 12<sup>th</sup> is bad. Jupiter, Sun and Mars (lord of Aries) are friends and thus though Jupiter owns one of the evil houses, he will, in the main, produce good and not evil. The 3<sup>rd</sup> point the author refers to is the non production of the Raja Yoga by the combinations of the Lords of the 9<sup>th</sup> and 10<sup>th</sup> houses. This sounds contrary to his own principles, which is that Raja Yoga is produced by the combination of trikona and kendra lords. But in the case of these two planets, they not only own 9<sup>th</sup> and 10<sup>th</sup> houses, whose combination should produce good, but they are also lord of the 12<sup>th</sup> and 11<sup>th</sup> houses, whose combination acts against the production of Raja Yoga. The author says that to the person born in Aries, the simple conjunction of Saturn and Jupiter is alone not sufficient to produce Raja Yoga. We must look to other combinations for Raja Yoga.

### **Jataka Chandrika Stanza – 42 and Laghu Parasari Verse 45**

**परंतु तेन जीवस्य पापत्कमपि सिद्ध्यति। ( पापत्वमपि सिद् ध्यति)**

**कविस्साक्षान्न हन्तास्यान्मारकत्वेन लक्षितः ॥४२॥**

**Meaning:** But on the other hand Jupiter when combined with Saturn, not only does not give good but will actively produce evil. Venus does not himself kill the native although he possesses death-inflicting powers.

**Explanations:** It was pointed out that Jupiter being the lord of the 9<sup>th</sup> and 12<sup>th</sup> houses, has both good and bad combined within himself.

In the combination of Saturn and Jupiter the author asked us not to expect any good results and he here tells us that there will be evil in their combination especially on the part of Jupiter. This requires a clear explanation. Let us take an example. We know that a planet has good and evil influences due to various causes explained in the astrological works. If a planet is capable of giving one rupee worth of good and also one rupee worth of evil, the result will be that the planetary influence is neutral-good cancelling the evil. However, the astrological writers assure us that the result is not only not neutral, but is bad. They are of opinion that when good and evil influences of a planet are equal, we must predict evil, but in a milder form. Remembering then this principle of their explanation, we shall see why Jupiter is bad in the combination with Saturn. Jupiter owns the 9<sup>th</sup> and 12<sup>th</sup> houses, of which the 12<sup>th</sup> for Jupiter and 11<sup>th</sup> for Saturn are evil

houses. Here the evil is equal to the good. These two planets have, as one of the two houses each planet owns is good while the other is bad. We can understand that the combination is bad, but why should Jupiter be particularly declared bad in producing evil in the combination, while Saturn also contributes to bring about the combined evil result? Jupiter is an auspicious planet by nature and evil influences seem to affect him more; Saturn is an evil planet and good influences seem to make him better. Jupiter owns one good and one bad house and they neutralize each other's effects, but he has an evil association viz., of being in conjunction with Saturn. There is therefore something more than good and bad counteracting each other and Jupiter is declared to produce evil, because he has evil combination. But Saturn has a better prospect. His owning good and evil houses counter balances the two results, but he is in conjunction with Jupiter, a declared good planet, and his position is improved. Therefore is the combination of Saturn and Jupiter we see that the result is bad and that Jupiter is able to do more harm than Saturn. Venus owns the 2<sup>nd</sup> and the 7<sup>th</sup> houses and these two are called death inflicting houses. If a planet owns one death-inflicting house is enough to predict evil results but when he owns two death inflicting houses, we should naturally expect to see that he will kill the person undoubtedly. But though Venus has jurisdiction to kill the person by governing the 2 houses, 2<sup>nd</sup> and 7<sup>th</sup>, he will not kill the native himself but will hand over the person to others who are ill disposed towards the person born in Aries and who would do the execution work.

#### Jataka Chandrika Stanza 43 and Laghu Parasari – verse 46

मन्दादयो निहन्तारो भवेयुः पापिनो ग्रहाः।

शुभशुभ फलान्येवं ज्ञातव्यानि क्रियाभुवः॥४३॥

**Meaning:** Evil planets like Saturn etc., will cause death to the person; try to find out the results good and bad which might happen to the person born in Aries carefully with reference to the principles of Astrology.

**Explanations:** Here the evil planets are Saturn, Mercury and Moon in the order of preference. Mercury is bad as he owns 3<sup>rd</sup> and 6<sup>th</sup> houses. But Moon is the lord of 4<sup>th</sup>. If he is full then, he will be classified as good and his owning one of the Kendras is bad and he may by evil combinations, produce death. But if he is weak, then his owning the Kendra is auspicious and he will do good. These then are the planets who determine the death of the person born while the sign Aries is rising at the time of birth.

There are sometime repetitions in this work, but since it is a book for beginners, they will then really get to know the principles more clearly.

Here the author takes Saturn as the most prominent planet for inflicting death as he owns the 10<sup>th</sup> and 11<sup>th</sup> houses but really Mercury could have been named as he owns the 3<sup>rd</sup> and 6<sup>th</sup> houses and consequently ranks as the foremost evil planet to a person born in Aries, because the two houses are bad and he is also a bad planet when his associations are evil. Why should Saturn be then named? Saturn owns the 10<sup>th</sup> and 11<sup>th</sup> houses, Saturn is the lord of longevity and Saturn has an inclination to kill persons in preference to other planets whether preceding or following him in his periods and sub-periods. 10th house owned by an evil planet is productive of good and it is the last Kendra house and therefore is considered as the strongest. In the same way the owning of the 11<sup>th</sup> house by an evil or good planet is productive of evil and as the 11<sup>th</sup> is the last house among the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup> houses, the fact of owning it confers the strongest tendency to produce evil. Saturn is Ayush karaka or lord of life and therefore if he is well disposed he will increase the term of life and if ill disposed he will cut short the life. The influence of evil or good planets are of two kinds. First we have the general influence spreading among the different influences of other planets and lasting all through the life of a person, this called Nisargika or permanent. Second, we have the influences of the planets in their periods, sub-periods and other minor divisions of life. These are called Thathkalika or local or temporary. The latter influences last only during their respective divisions or sub-divisions. Here also the influences of the other planets cannot be overlooked. These two results of the planetary influences, must not be confounded with each other and must be distinctly borne in mind. As Saturn has a special jurisdiction to protect life and take it away, his name has been inserted by the author in preference to others. If he is bad, it is only then that we have to give him the power to cut short the life. Otherwise the death time must be determined in the period or sub-period of other planets. The author further says that it is necessary to reconcile the principles of Astrology whenever any difference is found among them and if the student is only intelligent and careful he will see that practically there is no difference among the various systems advocated by the astrological writers.

### Laghu Parasari

Verse are numbered from 44 to 46

In Aries Lagna Saturn, Mercury and Venus are inauspicious; Jupiter and the Sun bestow auspicious results. The relation of Saturn and Jupiter does not form auspicious combination or Yoga. In this combination Jupiter produces evil rather. Venus does not become maraka by simply owning Maraka houses though he should be so. Saturn, Mercury and Venus become Marakas in the reducing order. Thus planets bestow auspicious and inauspicious results for Aries Lagna natives and this should be gathered from the learned.

## Notes.

In Aries Lagna charts Saturn owns the 10<sup>th</sup> and 11<sup>th</sup> houses, Mercury the 3<sup>rd</sup> and 6<sup>th</sup> houses and Venus the 2<sup>nd</sup> and 7<sup>th</sup> houses. Mars owns Lagna and Saturn, Mercury and Venus are not his friends. Therefore these are inauspicious for Aries Lagna. The Sun owns the 5<sup>th</sup> house (a Trikona) and Jupiter the 9<sup>th</sup> and 12<sup>th</sup> houses. The Sun and Jupiter are friendly to Mars. The Sun forms Yoga (auspicious combination) if in relation with Saturn, as the 5<sup>th</sup> and 10<sup>th</sup> lords in house exchange. But such Saturn should not be associated or aspected by inauspicious planets. Saturn should be alone or be aspected by auspicious planets.

For Aries Lagna, the Sun being a Trikona lord is very auspicious.

Jupiter, the 9<sup>th</sup> and 11<sup>th</sup> houses lord is auspicious as the 9<sup>th</sup> house lord.

A weak Moon being a Kendra lord is less blemished according to Sloka 10. Therefore she is termed as auspicious.

Saturn, a malefic becomes neutral owning the 10<sup>th</sup> house but again becomes inauspicious for owning the 11<sup>th</sup> house. Therefore he is inauspicious according to Sloka 5.

Mercury is essentially inauspicious being a Trishadaya lord according to Sloka 5.

Venus is Maraka being the 2<sup>nd</sup> and 7<sup>th</sup> house lord and being a Kendra lord is further blemished. Therefore he is inauspicious and death inflicting according to Slokas 6-9. He is particularly so, if related with other inauspicious planets.

Jupiter being the lord of 12<sup>th</sup> house is also the 9<sup>th</sup> (a Trikona) house lord. He does not produce Yoga in relation with Saturn. That is why they cannot produce extreme Dharma-Karmadhipatyoga by mere conjunction for reasons:

Saturn and Jupiter are neutral to each other. Secondly Jupiter owns the 12<sup>th</sup> house. So the rule **लग्नाद् व्ययद्वितीयेशौ परेशां साहचर्यतः** operates and Jupiter's results have to be according to the characteristics of Saturn with whom he is combined. The net conclusion is that extremely auspicious results cannot be expected, as Saturn is finally inauspicious i.e. 11<sup>th</sup> house lord. If Jupiter is in the 10<sup>th</sup> and Saturn is in the 9<sup>th</sup> house, some good can be expected for house exchange between the 9<sup>th</sup> and 10<sup>th</sup> house lords

The reading in Sloka - **कविस्साक्षान्न हन्तास्यान्मारकत्वेन लक्षितः**:

i.e. Venus does not kill even though classified as Maraka is erroneous and contradictory to the rules laid down earlier. Perhaps it is due to erasing and corruption of the text. Venus is a very strong Maraka if placed in the 7<sup>th</sup> or 2<sup>nd</sup> house and/or in relation to inauspicious house lords.

One thing that is to be kept in mind is that in B.P.H.S. Parasara clearly warns at the end of Chapter:

अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य व।

देहिनां च फलं वाच्यम् प्रवक्ष्यामि च तानहम्॥

The results are to be told after duly considering other Yogas like Nabhasa Yogas etc present in the horoscope. These are to be understood from bigger works like Brihat Jataka, Saravali, Jataka Parijatha etc.

The evil that arises from Saturn-Jupiter combination is due to Jupiter owning the 12<sup>th</sup> house and Saturn owning the 11<sup>th</sup> house. Do the Rajayoga results almost get spoilt or may be very feeble or may not even be felt at all.

### Fruitful Yogas:

1. Sun + Mars
2. Sun + Moon
3. Sun + Venus, here Venus is a Maraka and evil due to Kendradhipaty Dosha. But still the Yoga is functional as only Venus is spoilt while the Sun is purely auspicious.
4. Sun + Saturn, only Saturn is spoilt.
5. Mars + Jupiter
6. Jupiter + Moon, only if the Moon is weak, thus a malefic. A Weak Moon becomes neutral being a malefic Kendra lord and does not let Jupiter as the 12<sup>th</sup> lord to turn inauspicious. If the Moon acquires strength, she will become a benefic and Kendradhipaty Dosha sticks to her, Jupiter, the 12<sup>th</sup> lord will acquire this blemish due to his association with the Moon.

### Spoilt Yogas:

1. Jupiter + Saturn both spoilt.
2. Jupiter + Venus, both spoilt, Jupiter due to conjunction.

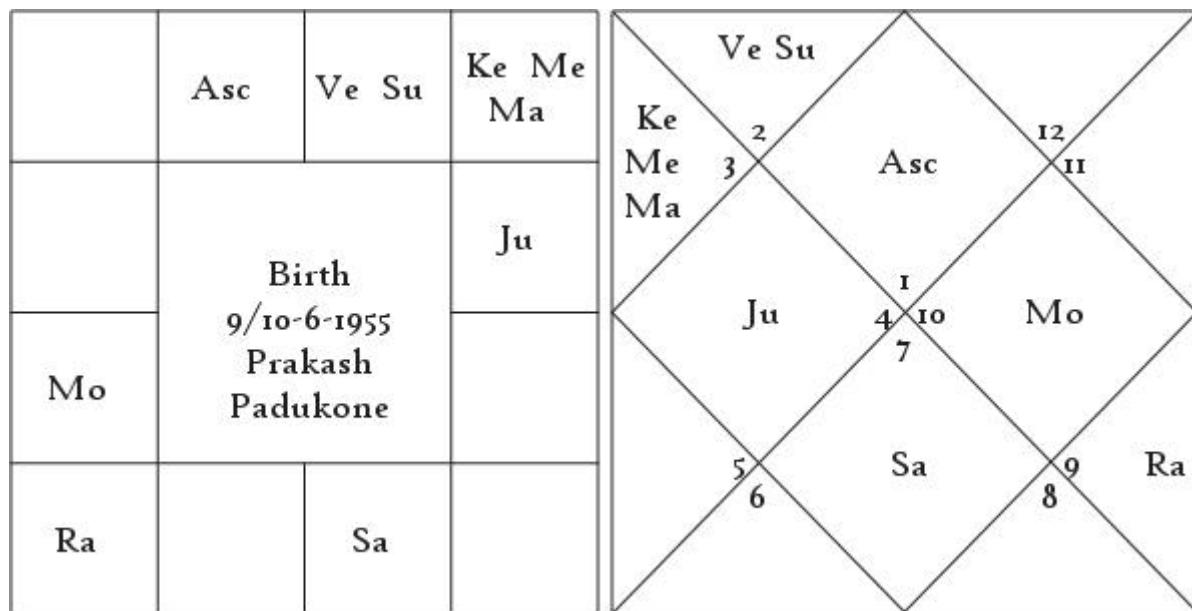
In some texts, the first part of the Sloka 45, reads, परतंत्रेण जीवस्य पापकर्मापि निश्चितम्

Means Jupiter being dependent on others, will definitely cause some evil results. This we have discussed under Jupiter, Saturn combination above.

### Example:

In the chart of Prakash Padukone former badminton ace and All England Champion, the Moon is aspecting the 9<sup>th</sup> lord Jupiter placed in her house. Moon + Jupiter yoga is generated. Jupiter is powerful being exalted There is also the Sun + Venus yoga formed in the 2<sup>nd</sup> house. In Rahu's dasa Prakash was at the peak of his career and became all

England champion. Hamsa and Sasa Yogas of Pancha Mahapurusha Yogas are also present.



## 56. Taurus Lagna

### Verse 50-Taurus Lagna

தன்னிடப் பக்கினத்தைச் சாரச் செனித்தவர்க்குப்  
பன்னுமதி பொன்புகரும் பாவியா-மன்னிரவி  
காரியுந்தான் ல்லவர்கள் காண்சனியன் மாத்திரந்தான்  
சாராசர் யோகந்தரும்.

**Meaning:** For those born in Taurus Lagna Moon, Jupiter and Venus are malefics. Sun and Saturn will give Yoga. But only in Saturn dasa Raja Yoga will come.

**Explanations:** Taurus Lagna is a fixed Lagna. For fixed signs the 3<sup>rd</sup> and the 8<sup>th</sup> lords are special marakas. Further Jupiter becomes the 8<sup>th</sup> lord. Venus is also stated to be a malefic. But whichever lagna, the lagna lord is treated as a benefic. The reason for the author to say Venus as a malefic is that Venus gets the ownership of the 6<sup>th</sup> house. The said 6<sup>th</sup> house is the Moolatrikona house for Venus, the malificence gets increased. This is the opinion of the majority.

The 4<sup>th</sup> lord Sun and the 9<sup>th</sup> and 10<sup>th</sup> lord Saturn are the planets capable of giving Yoga for Taurus natives.

Some authors opine that for Taurus Lagna there are no Yoga karakas. Specifically when the ownership of a trikona and a Kendra comes to one and the same planet, he becomes the best Yoga karaka. Here Saturn gets the ownership of 9<sup>th</sup> trikona and the 10<sup>th</sup> Kendra. But for a fixed rasi the 9<sup>th</sup> house is the Badhakasthana. Saturn becomes the Badhaka lord. On account of this he cannot become a yoga karaka alone. But if Saturn is conjoined with the 5<sup>th</sup> lord Mercury, the Badhakathipatya Dosha will be removed and he will be able to give yogas is the opinion of some.

### **Verse 51**

தருகுருவும் செவ்வாயும் சார்ந்தமதியும்  
 வருமாரகனாக வாட்டி - வெருவியிடக்  
 கொன்றிடுவர் புந்திகொல்லான் கூறுதிசை தன்னிலுந்தா  
 னன்னற்றிவாய் நன்னே ஆய்ந்து.

**Meaning:** The maraka planets are Jupiter, Mars and Moon. After giving troubles they will kill. Mercury will not kill. Results are to be declared based on the forthcoming Dasas.

**Explanations:** Mercury is lord of 2<sup>nd</sup> house. Mars owns the 7<sup>th</sup> and 12<sup>th</sup> house. Jupiter is lord of 8<sup>th</sup> and 11<sup>th</sup> house. Generally the lords of 2<sup>nd</sup> and 7<sup>th</sup> are treated as marakas. According to this Mercury and Mars are marakas. Some are of the opinion that Mars will kill but not Mercury. The reason for this is that Mercury owns the strong 5<sup>th</sup> trikona house. Moon is lord of 3<sup>rd</sup> house. Jupiter is lord of 8<sup>th</sup> house of longevity. For fixed Lagna the 3<sup>rd</sup> and 8<sup>th</sup> lords are special marakas. Hence it is correct to say that Moon and Jupiter will kill. So out of the foremost dasas of Moon, Jupiter, Mars death will happen.

### **Jataka Chandrika**

**Stanza – 44 – Taurus**

जीवशुक्रेन्द्रवः पापः शुभौ शनि दिवाकरौ।

राजयोग करस्साक्षादेक एवां शुमत्सुतः ॥४४॥

**Meaning:** To the person born in Taurus Lagna, Jupiter, Venus and Moon are evil planets. Saturn and Sun are good planets. Saturn alone is capable of giving Raja Yoga to the person born in Taurus Lagna.

**Explanations:** Jupiter is the lord of 8<sup>th</sup> and 11<sup>th</sup> houses both of which are declared bad. Venus is the lord of 1<sup>st</sup> and 6<sup>th</sup> houses and these are bad, as the first is a Kendra and when owned by a benefic the result is evil. 6<sup>th</sup> house is equally bad. Moon is the lord of the 3<sup>rd</sup> house and it is bad. So that Jupiter, Moon, Venus are bad planets because they own the 8<sup>th</sup> and 11<sup>th</sup>, 1<sup>st</sup> and 6<sup>th</sup> and 3<sup>rd</sup> house respectively. These are bad planets and they always try to do evil to the native. The author then begins to tell us who are good planets for persons born in Taurus. Sun owns the 4<sup>th</sup> house and as he is evil and owns one of the Kendras he becomes good and produces beneficial influences. Saturn is the lord of 9<sup>th</sup> and 10<sup>th</sup> houses and the possession of those two houses in one planet is excellent. Hence he becomes the most influential planet in the horoscope of the native born in Taurus and produces the greatest good and Raja Yoga.

#### Stanza 45

जीवाद्योग्रहाः पापाः धन्ति मारकलक्षणाः।

बुधैस्तत्कलान्येवं ज्ञेयानि वृषजन्मनः ॥४५॥

**Meaning:** If evil planets like Jupiter etc are possessed of death inflicting powers they will kill the native born in Taurus in their respective periods and sub-periods.

**Explanations:** Jupiter now figures prominently as the death-inflicting lord to the person born while Taurus is rising at the time of birth. Why should Jupiter be named and not other evil planets who have also been declared to be inauspicious as inflicting death? Moon owns the 3<sup>rd</sup> house and is bad. Venus owns the 1<sup>st</sup> and 6<sup>th</sup> houses, of which 6<sup>th</sup> is bad, while the first becomes bad by reason of its being owned by a benefic like Venus. He is besides the lord of birth and has some consideration for the life of the person born under his own influence. Jupiter owns 8<sup>th</sup> and 11<sup>th</sup> houses and is the declared enemy of the lord of birth and has none of the redeeming points to alleviate the evil he is capable of doing to the person born in Taurus. He owns two evil houses while Moon owns only one evil house. Jupiter, therefore, is stronger than Moon and also Venus in producing evil. But in determining the evil or good which might result from the influences of the planets, we cannot be too careful in weighing the evidence produced before us and the facts have to be very nicely balanced before we pronounce our judgment in the matter. Jupiter, if well situated and aspected, may not inflict death.

#### Laghu Parasari – Verses 47 & 48-O.P.Verma

जीवशुक्रेन्दवः पापाः शुभौ शनिबुधौ स्मृतौ।

**राजयोगकरः साक्षादेक एव रवेः सुतः ॥४७॥**

**जीवावयो ग्रहाः पापाघ् नन्ति भास्कलक्षणाः।**

**बुधैस्तत्तकलान्येवं जेवानि वृषजन्मनः ॥४८॥**

For Taurus Lagna, Jupiter, Venus and the Moon are inauspicious or evil planets. Saturn and Mercury are auspicious. Saturn alone is Rajayogakaraka. Jupiter and other auspicious planets can become Marakas.

**Notes:**

Some editions hold **शुभौ शनिदिवाकरौ** i.e. Saturn and the Sun to be neutral; **रविः समो बोधैज्ञेयम्**

still others hold **बुधस्स्त्वल्पस्शुभप्रदः** i.e. Mercury will give good results but to a small extent only.

For Taurus Lagna Jupiter owns the 8<sup>th</sup> and 11<sup>th</sup> houses. Therefore, he is direly evil according to the rule (**भाग्यघ्ययाधित्येन रन्ध्रेशो न शुभप्रदः**). Therefore, according to Slokas 6 and 9 Jupiter is death inflicting.

For Taurus Lagna, Venus owns the Lagna (a Kendra and Trikona) but as it is 1<sup>st</sup> of the Trikonas, hence a weak Trikona. Venus also owns the 6<sup>th</sup> house, a Trishadaya house. The blemish of 6<sup>th</sup> house lordship, a 2<sup>nd</sup> Trishadaya is more than the auspiciousness of the Lagna. Therefore, he is inauspicious. Thus we see that the blemish is more than the auspiciousness. Hence Venus is declared inauspicious or evil and a Maraka, if associated with other Marakas for Taurus Lagna.

Saturn is the single owner of the 9<sup>th</sup> (a Trikona) and 10<sup>th</sup> (a Kendra) houses and according to Sloka 7, he alone is Rajayogakaraka planet. If Saturn gets related with other auspicious planets then he creates a greatly auspicious combination.

The Moon owns the 3<sup>rd</sup> house a Trishadaya house. Whether she is strong or weak, she is inauspicious in both the cases particularly when related with other inauspicious or Maraka planets.

Mercury owning the 2<sup>nd</sup> (a Maraka) and 5<sup>th</sup> (a Trikona) houses is auspicious vide Sloka 6. Mercury is auspicious while Saturn is Rajayogakaraka.

There is difference of opinion in regard to the Sun, who owns the 4<sup>th</sup> house. By owning a quadrant, the Sun a malefic leaves his maleficence and becomes neutral. Leaving maleficence does not mean that the Sun becomes auspicious. Mercury is auspicious being the 5<sup>th</sup> house lord. Some texts have adopted **शुभौशशीसुतौ**. The spelling **शशीसुत** is not correct grammatically. For this reason, **शुभौ शनिबुधौ स्मृतौ** has been accepted here. Some texts even

have used **शनिदिवाकरौ**. But then, the Yoga of the Sun and Saturn is not as powerful as that of Mercury and Saturn for the above reasons and also as the Su and Saturn happen to observe enmity between them.

Mars owns the 7<sup>th</sup> house (a Maraka-sthana and Kendra), Mars being a malefic turns neutral owning the 7<sup>th</sup> house a Kendra. The blemish of quadrangular ownership does not occur to Mars. He is again neutral by owning the 12<sup>th</sup> house Therefore Mars is left with little Maraka property. Thus, for Taurus Lagna mars sis not considered endowed with specific Maraka characteristics.

For Taurus Lagna Jupiter is direly evil, next is Venus and then the Moon, The classical Marakas are Mars and Mercury. If Jupiter, Venus and the Moon are related with classical Marakas the they are ahead in causing death than the classical Marakas.

### Fruitful Yogas:

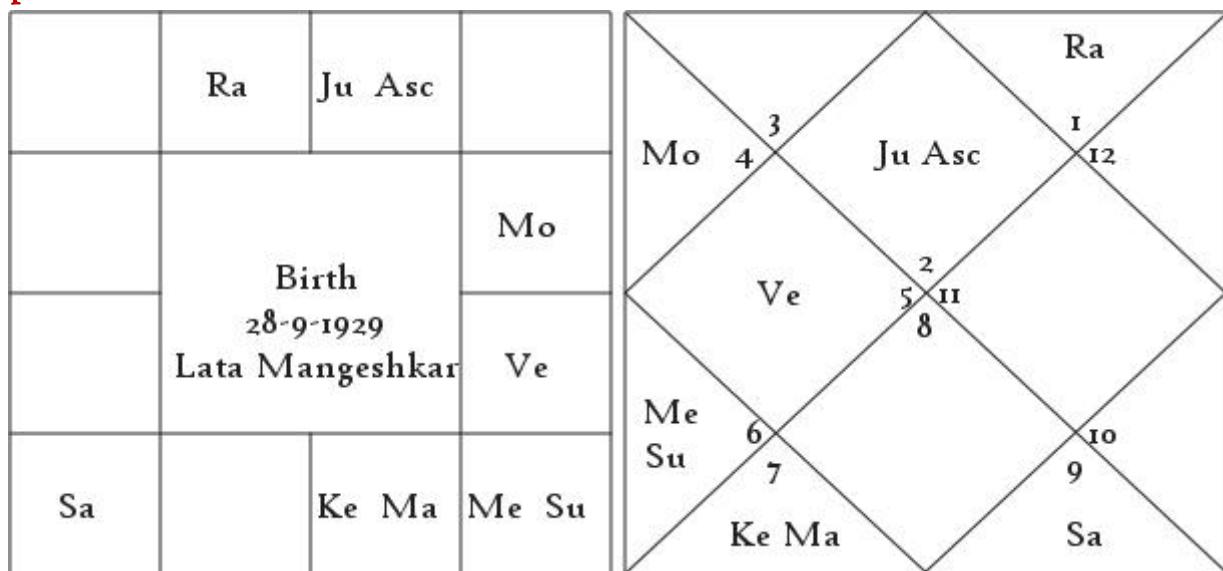
1. Venus + Saturn, only Venus is blemished.
2. Sun + Mercury.
3. Sun + Saturn.
4. Saturn + Mars, only Mars is blemished.
5. Saturn alone sis Rajayogakaraka and greatly auspicious.

Saturn + Mercury, best yoga for Taurus Lagna vide Sloka 20.

### Spoilt Yogas:

1. Venus + Mercury, Mercury as the 2<sup>nd</sup> house lord acquired the 6<sup>th</sup> lord's blemish of Venus. Therefore the Yoga is spoilt as both the planets are blemished.
2. Mars + Mercury, both Mercury and Mars acquires the Maraka blemish of each other. Therefore the Yoga is spoilt as both the planets are spoilt.

### Example:



Here is the chart of famous singer Lata Mangeshkar. The Sun + Mercury Yoga i.e. created in the 5<sup>th</sup> house. This combination is aspected by the Rajayogakaraka Saturn. The singer was born with Mercury's balance 16 years and 2 months. She started her career as singer in Mercury's dasa.

## 57. Gemini Lagna

**Verse 52-மிதுன லக்கினம்**  
**சொல்மிதுன லக்கினத்திற் ரோய்ந்து பிறந்திடவே**  
**புல்சேயும் பொன்னிரவி பொல்லாதார் – நல்லவெள்ளி**  
**தானொருவ னல்லன் சனி குருவுங் கூடியிடில்**  
**மேனரச யோகமில்லை மீது.**

**Meaning:** For those born in Gemini Lagna, Mars, Jupiter and Sun are malefics. The noble Venus alone is a good planet. IF there is a conjunction of Jupiter and Saturn the great Raja Yoga namely Dharma Karmadhipati Yoga will not result.

**Explanations:** Gemini Lagna is a dual rasi. Jupiter owns the 7<sup>th</sup> and 10<sup>th</sup> house. Since both are Kendra places, Kendradhipaty Dosha will be there. For dual sign 7<sup>th</sup> house is the Badhaka place and hence Jupiter gets Badhakadipatya Dosha also. As per the general rule, 7<sup>th</sup> house is a maraka place. Hence he becomes the maraka lord too. So there are three blemishes accruing to Jupiter for the persons born under Gemini Lagna. He is the worst malefic for them. Sun gets the ownership of the bad house of 3<sup>rd</sup> and hence he is also a malefic. Mars owns the two bad houses of 6<sup>th</sup> and 11<sup>th</sup> and hence he is also a malefic. Jupiter owns the 10<sup>th</sup> house and Saturn owns the 9<sup>th</sup> house. If they both combine it will result in Dharma Karmadhipati Yoga. But for those born in this Lagna such a Raja Yoga will not result even if they combine. If Jupiter is placed either in the 5<sup>th</sup> trikona or the 9<sup>th</sup> trikona house, the blemish of Jupiter will get removed and he will give favourable results. If Jupiter, Saturn and the 5<sup>th</sup> lord Venus conjoin that will be treated as Dharma Karmadhipati Yoga.

## Verse 53

**மீது மதி கொல்லான் மீண்டு செவ்வா யாதித்தன்**  
**வாதுகுரு மூவர்களு மாரகமாய் – சேதமுறக்**

கொல்லுவர்க ளன்றே குலவுகடல் சூழலகி  
நெல்லவருஞ் சொல்லா ரிசைந்து.

**Meaning:** Moon will not inflict death. But Mars, Jupiter and Sun are capable of inflicting death.

**Explanations:** Even though Moon gets the ownership of Moon, she will not kill. Since Sun gets the ownership of the 3<sup>rd</sup> house he may kill. But for a dual Lagna the lords of the 7<sup>th</sup> and the 11<sup>th</sup> houses are special marakas. So the 7<sup>th</sup> lord Jupiter and the 11<sup>th</sup> lord Mars are strong marakas. If Jupiter is associated with his own house of 7<sup>th</sup>, he will definitely kill. The general opinion is that if Jupiter gets maraka powers he will definitely kill. Hence if he gets associated with the 11<sup>th</sup> or the 7<sup>th</sup> house he will kill. Similarly the 11<sup>th</sup> lord Mars will also kill. Out of these two the dasa that comes will inflict death.

**Jataka Chandrika**  
**Stanza - 46**

भौमजीवारुणाः पापाः एक एव शुभःकविः।  
शनैश्चरेणजीवस्य योगोमेष भुवो यथा॥४६॥

**Meaning:** Mars and Jupiter are inauspicious to the person born in Gemini. Venus is alone good. Combinations of Saturn and Jupiter produces the same results as have been stated for the Aries Lagna natives.

The next 3 stanzas slightly differ from the general principles laid down here. This difference is called Matantaram or separate doctrine. Kindly go through the explanations after the meaning of the stanzas.

**Stanzas - 47 - 48 - 49**

कुजभान्विम्दवः पापाः एक एव शुभःकविः।  
राजयोग करौ शुक्र सोमपुत्रौ शुभान्वितौ॥४७॥  
शनिर्जीव समायोगात्फलंमेष भुवोयथा।  
शनिस्साक्षात्र हन्तास्यान्मारकत्वेन लक्षितः॥४८॥

**भौमादयो निहन्तारो भवेयुः पापिनो ग्रहाः।**

**शुभाशुभ फलान्येवं ज्ञातम्यान्युगजन्मनः ॥ ४९ ॥**

**Meaning:** Mars, Sun and Moon are inauspicious. Venus alone is good. If Venus and Mercury are well associated they give Rajayoga. (47)

When Saturn joins Jupiter, the result will be similar to what they produce on the person born in Aries. Saturn will not directly kill the person even when possessed of death inflicting powers. (48)

Mars and other evil planets become powerful in inflicting death. These results have to be carefully found out for persons born in Gemini. (49)

**Explanations:** In Stanza 46 the author says Mars and Jupiter are bad. Mars owns the 6<sup>th</sup> and 11<sup>th</sup> houses. Both are bad for any planet to own. Jupiter is evil because he owns 7<sup>th</sup> and 10<sup>th</sup>. Venus owns 5<sup>th</sup> and 12<sup>th</sup> houses and is a friend of the lord of Gemini and he is entirely good. Saturn owns 8<sup>th</sup> and 9<sup>th</sup> houses. 8<sup>th</sup> is bad. 9<sup>th</sup> is auspicious.

Combination of the lords of Kendra and trikonas is productive of Rajayoga. Combination of Saturn and Jupiter produces no Raja Yoga for reasons well explained under Aries Lagna. The author says Moon is inauspicious. This introduction of Moon, lord of 2<sup>nd</sup> house is called Matantara. The owning of the 2<sup>nd</sup> house has not been declared to be bad anywhere by the author. Moon and Sun own each only one house while the rest of the five planets own each two houses. Refer Chandra Kaviyam Verse 5 and Jataka Chandrika Verse VII. According to this, the lords of the 2<sup>nd</sup> and 12<sup>th</sup> give good or bad as their conjunction is good or bad and the nature of the houses they occupy. Then why should Moon be called bad here, without knowing anything about its conjunction and the nature of the houses it occupies? Moon and Mercury are also not such inveterate enemies. The author anticipates two positions. The two best houses for Moon are Taurus where he is exalted and Cancer which is his own. If Moon is in Taurus, he will be in 12<sup>th</sup> house from Gemini and is therefore bad. If he is in Cancer, he will be in a maraka house which is also bad. Saturn will not kill himself even when he has maraka powers. The reason is he owns 9<sup>th</sup>, a very good house. Mars and other evil planets kill the person. Mars owns the 6<sup>th</sup> and 11<sup>th</sup>, Sun 3<sup>rd</sup> and Jupiter 7<sup>th</sup> and 10<sup>th</sup>. All these are bad and enable their lords to kill the person born in Gemini. Jupiter certainly is bad if armed with death powers.

### **Gemini Lagna – Laghu Parasari**

**भौमजीवारुणाः पापा एव कविः शुभः।**

**शनैश्चरेण जीवस्य योगो मेषभुवो यथा ॥ ४९ ॥**

**नालं शनिर्निहन्तु तद्वक्षणाः पापिनस्त्वलम्॥**

**ज्ञातव्यानि द् वन्द् वजस्य फलान्येवं प्रकारतः ॥५० ॥**

For Gemini Lagna Mars, Jupiter and the Sun are evil or inauspicious. Venus alone is auspicious. The combination or relation of Jupiter and Saturn produces the same results as in case of Aries Lagna. Saturn is not able to kill. But inauspicious or evil planets who become Marakas can inflict death. In this way the results of Gemini Lagna are to be understood.

**Notes:** There is other reading:

**कुजभान्विन्दवः पापा एक एव कविः शुभः।**

**राजयोगकरौ शुक्रसोमपुत्रौ शुभान्वितौ॥**

**शनिजीवसमायोगात् फलं मेषभुवो यथा।**

**शनि साक्षात्त्रहन्ता स्यान्-मारकत्वेन लक्षितः॥**

**भौमादयो निहन्तारो भवेयुः पापिनो ग्रहाः।**

**शुभाशूभफलान्येव ज्ञेयानि युगजन्मनः॥**

There is also one reading - **नायं शशी निहन्ता स्यात्** - instead of - **नालं शनिर्निहन्तु** - of our reading.

In the other reading instead of Jupiter, the Moon has been included. The Moon being the 2<sup>nd</sup> house lord is a Maraka and inauspicious. Moreover Mercury the Lagna Lord observes enmity with Moon, According to our reading Venus is Yogakaraka being friendly to the Lagna Lord Mercury. Some believe that the greatest fortune Jupiter cannot be inauspicious being a Kendra lord therefore he has been omitted from the list of inauspicious planets in the other reading.

Some copies of the text read as -

**रविचन्द्रकुजाः पापा एक एव शनिः शुभः।**

**चन्द्रात्मजेन संयुक्ताः विशेषफलदायकाः॥**

Here also they include the Moon in the list of inauspicious planets.

Mars owns the 6<sup>th</sup> and 11<sup>th</sup> houses. So according to the rule **पतयस्त्रिष्वडायानां यदि अपफलप्रदाः**, he becomes direly inauspicious or evil according to Sloka 6.

Jupiter owns the 7<sup>th</sup> and 10<sup>th</sup> houses He acquire Maraka property and Kendradhipatya Dosha particularly as lord of the 7<sup>th</sup> house. Therefore according to the rules propounded earlier, Jupiter is finally inauspicious and Maraka according to Sloka 7 and 10.

Venus is auspicious for Gemini Lagna as he owns the 5<sup>th</sup> house. He produces Rajayoga in conjunction with Mercury the Lagna Lord. Also in some versions following lines are found:

**राजयोगकरौ शुक्रसोमपुत्रौ शुभान्वितौ**

In relation to other lords Venus creates good or bad Yogas by associations for being the lord of the 5<sup>th</sup> and 12<sup>th</sup> houses.

Mercury being the lord of the 4<sup>th</sup> (a Kendra) house is neutral but he is auspicious being the Lagna (a Trikona) lord and his conjunction or relation with Venus produces Rajayoga.

The Sun is inauspicious vide Sloka 6, being the 3<sup>rd</sup> house lord, a Trishadaya lord.

Saturn is a blemished Trikona lord for being also the 8<sup>th</sup> house lord. Saturn's relation with the Lagna Lord Mercury produces Rajayoga.

The combination of Jupiter and Saturn produces the same results as for Aries Lagna. Saturn owns the 8<sup>th</sup> and 9<sup>th</sup> houses. Jupiter owns the 7<sup>th</sup> and 10<sup>th</sup> houses. As already stated:

**धर्मकर्माधिनेतारौ रन्ध्रलाभाधिपौ यदि।**

**तयोः सम्बन्धमात्रेण न योगं लभते नरः ॥**

If the lords of 9<sup>th</sup> and 10<sup>th</sup> houses also happen to own the 8<sup>th</sup> and 11<sup>th</sup> houses, their relation will not lead to any yoga.

We have another extra line in some editions –

**धननाथोऽपि शीतांशुर्मारको न भवेदिह।**

Though, the Moon owns the 2<sup>nd</sup> house, she does not become a Maraka. The reason is perhaps the rule **नरन्द्रेशत्वदोषस्तु सूर्याचन्द्रमासोभवेत्**

The Sun and the Moon do not have the powerful evil nature identical to the ownership of the 8<sup>th</sup> house. Similarly a lesser evil nature due to ownership of the 2<sup>nd</sup> house is not significant with the Moon and the Sun. This seems to be the line of agreement. But as has been told repeatedly, decisions regarding longevity span can only be taken after careful calculation of the same, based on Ayurdaya principles. Otherwise, one might go wrong. Very often, the rules stated, do have many exceptions, which are not found mentioned. So one should not boldly assert quoting lines from various classics indiscriminately. It is stated that Saturn is not capable of killing the native. This is because he happens to be Bhagyadhipati, the 9<sup>th</sup> house lord.

But in other versions, it is mentioned नायं शशि i.e.. The Moon does not kill. Since rules may be having exceptions, one should be very cautious in applying them. One should consider the matter by different methods, like Gochara, Stellar position etc. and then decide.

### Fruitful Yogas:

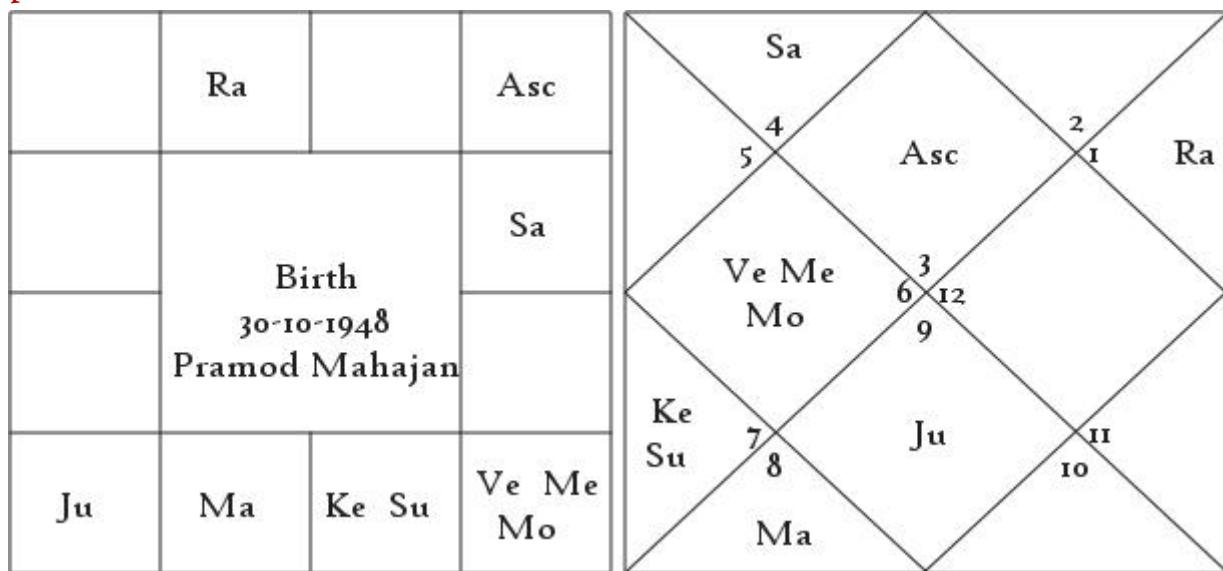
1. Venus + Mercury.
2. Mercury + Saturn, only Saturn spoilt.

### Spoilt Yogas:

1. Jupiter + Venus, both spoilt Venus by association with Jupiter as the 12<sup>th</sup> house lord.
2. Jupiter + Saturn, both spoilt.
3. Mercury + Saturn, if Yoga is formed by exchange of houses in 4<sup>th</sup> and 9<sup>th</sup> houses or 1<sup>st</sup> and 9<sup>th</sup> houses.

Jupiter + Saturn cause feeble Yoga. If Saturn occupies the 10<sup>th</sup> house and Jupiter occupies the 9<sup>th</sup> house.

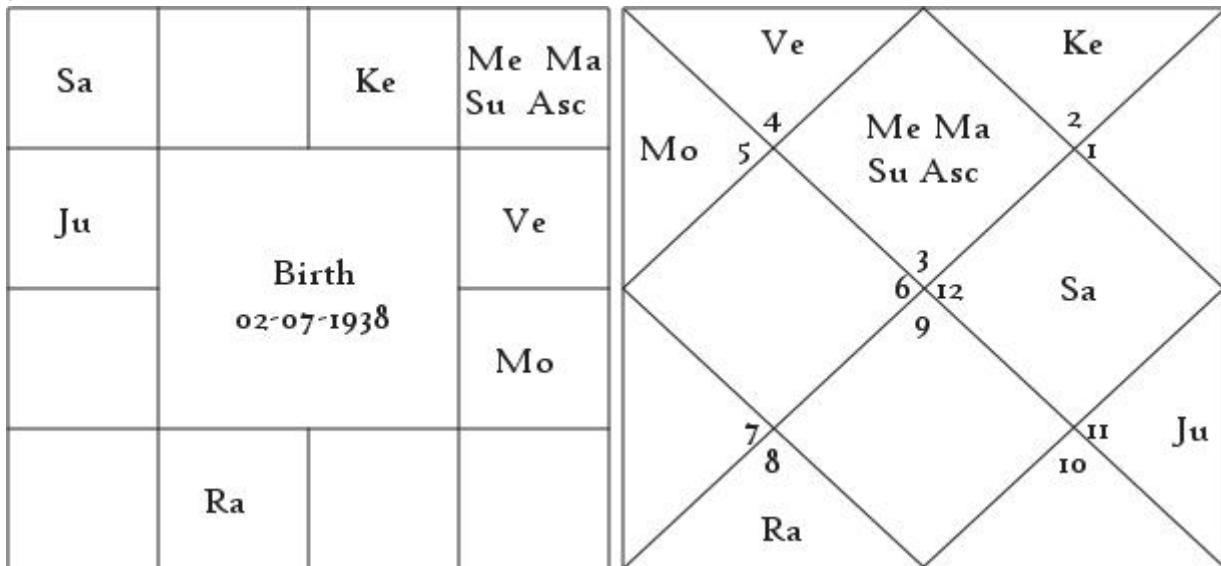
### Example:



In this chart position of Rahu, Ketu is to be confirmed.

Gemini Lagna chart is that of Sh. Pramod Mahajan. Venus + Mercury combination creates Rajayoga and indicates great potential of the chart. Hamsa and Bhadra yogas of Pancha Mahapurusha Yogas are also present. The Lagna lord Mercury is exalted.

### Example:



The lady of the following chart enjoyed some of the Yoga like public acceptance and social honour till her husband was alive. This was due to house exchange between the 9<sup>th</sup> and 10<sup>th</sup> house lords Saturn and Jupiter.

### 58. Cancer Lagna

#### Verse 54- கடகம்

கர்க்கடக லக்னத்திற் காணச்சனித்தவர்க்குச்  
சொற்புதனுஞ் சுக்கிரனுஞ் சொல்பாவி – நற்குருவுஞ்  
சொல்யே நல்லவர்கள் சேய்குருவுங் கூடிவிடில்  
நல்யோகந் தந்திடுவர் நாடு.

**Meaning:** For those born in Cancer Lagna, Mercury and Venus are malefics. Jupiter and Mars are benefics. If there is a conjunction of Jupiter and Mars, good results will be there.

**Explanations:** For Cancer Lagna Mercury owns the 3<sup>rd</sup> and 12<sup>th</sup> houses and hence malefics. Venus gets the ownership of 4<sup>th</sup> Kendra and hence evil due to Kendradhipaty Dosha. Due to the ownership of the 11<sup>th</sup> house, Venus gets Badhakatipaty Dosha. Hence Mercury and Venus are malefics for Cancer Lagna. Since Mars owns the 5<sup>th</sup> trikona and the 10<sup>th</sup> Kendra, he becomes a full benefic. Since Jupiter gets the ownership of the 9<sup>th</sup> house of Bhagya he also becomes a benefic. If Jupiter and the 5<sup>th</sup> and 10<sup>th</sup> lord Mars

conjoins, a powerful Dharma Karmadhipati yoga results. Generally, for Cancer Lagna, Mars is a full Yogakaraka and it is enough if he alone is in strength.

### Verse 55

நாடிரவி கொல்லான் நற்கவிமான் மாரகராய்க்  
கூடிநின்று கொன்றிடுவர் கோபமதாய் – நீடுமவர்  
தந்றிசையி லும்புத்தி தன்னினுந்தான் றப்பாது  
பொன்னனையு மாதே பொகல்.

**Meaning:** Sun will not kill those born in Cancer Lagna. The lord of Virgo Mercury may kill as also Venus. During their dasas or Antardasas death may happen.

**Explanations:** Cancer is a movable rasi. As per general as well as special rules for movable rasi of Cancer, the 2<sup>nd</sup> lord Sun and 7<sup>th</sup> lord Saturn are marakas. Here the author has left out Saturn. We presume that Saturn has been left out as he is the karaka for longevity and also he owns the 8<sup>th</sup> house of longevity. Sun will not kill because Sun is a friendly planet to Lagna lord Moon. Hence Mercury and Venus alone are capable of inflicting death. Venus being a Badhaka lord and Mercury being owner of the 3<sup>rd</sup> and 12<sup>th</sup> house lord, they both will kill.

The general understanding is that if the same planet becomes lord of 2 maraka places he will not kill. For example for Aries Lagna, Venus is lord of 2<sup>nd</sup> and 7<sup>th</sup> house of maraka places. Hence he will not kill. Similarly, for Cancer Lagna, the lonely maraka lord Sun may kill. If Mercury and Venus gets favourable positions they may lose their maraka powers. If Sun is placed in the 2<sup>nd</sup> or the 7<sup>th</sup> house and if that position is the 6<sup>th</sup> or 8<sup>th</sup> or 12th from Moon, Sun will get full maraka powers. We must analyse deeply such things and then pronounce the results.

Jataka Alankara (Tamil version) states Sun as maraka.

### Jataka Chandrika

Stanzas - 50 - 51 - 52 - Cancer Lagna

शुक्रमन्द बुधाः पापाः विद्वर्धिषण भूसुतौ।

राजयोग करस्साक्षादेक एव धरासुतः ॥ ५० ॥

भवेत्तं राजयोगस्य कारकौ गुरुभूमिजौ।

रविस्साक्षान्ना हन्तास्यान्मारकत्वेन लक्षितः ॥५१॥

शुक्रादयो निहन्तारो भवेयुः पापिनोग्रहाः ।

कुलीरसम्भवस्यैवं फलान्यूद्घानि सूरिभिः ॥५२॥

**Meaning:** Venus, Saturn and Mercury are evil for persons born in Cancer Lagna; Jupiter and Mars are also evil. Mars is alone capable of giving Raja Yoga (50).

The combination of Jupiter and Mars gives to the Native Raja Yoga. Sun does not kill himself although possessed of death-inflicting powers. (51).

Venus and other inauspicious planets kill the person born in Cancer. We must judge these results by the principles laid down in Astrology by the learned. (52)

**Explanations:** Venus, Mercury and Saturn are evil. Jupiter and Mars are also evil. Mars alone is considered to be able to give Rajayoga. The combination of Mars and Jupiter produces Raja Yoga. Here apparently there seems to be an error in the transcription of the original work. The statement that Mercury, Venus and Saturn are evil to the native born in Cancer, is intelligible enough. Even Jupiter may be said to be evil, for he owns 6<sup>th</sup> and 9<sup>th</sup> out of which the 6<sup>th</sup> house is bad. Mars owns the 5<sup>th</sup> and 10<sup>th</sup> house and is the only auspicious planet for Cancer Lagna. How could he produce evil when the two houses he owns are good and when he is the friend of Moon, lord of Cancer? Of course if we go to the length of finding a far-fetched cause in Mars being debilitated in Cancer – it may be imagined that he may not be able to do good. But this does not seem to be relevant or to have been conceived by the author. There seems to be some error in the Sanskrit verse. I am not giving the further explanations for this as given by Suryanarain Row.

**Special Notes:** As against Chandra Kaviyam, which says that Jupiter and Mars are benefics, Jataka Chandrika says Jupiter and Mars are evil.

Sun is the lord of the 2<sup>nd</sup> house and he will not kill the native. Why? Perhaps he is the friend of Moon and he does not like to get the blame himself. Venus and other evil planets when possessed of maraka powers, kill the person during their periods and sub-periods.

Venus owns 4<sup>th</sup> and 11<sup>th</sup>, the first bad because Venus is a benefic and his owning a Kendra is bad. The 11<sup>th</sup> is bad and Venus owns it. Saturn owns the 7<sup>th</sup> and 8<sup>th</sup>, of which the lordship of 7<sup>th</sup> gives him good while that of 8<sup>th</sup> produces evil. Mercury is lord of 3<sup>rd</sup> and 12<sup>th</sup> houses and he is necessarily bad. Cancer is an auspicious Lagna itself and when the

Moon occupies it with Jupiter who is exalted here, great success will be produced. It is a watery sign and generally makes men stout and generous.

### Laghu Parasari – Cancer Lagna

भौर्गवेन्दुसुतौ पापौ भूसुतांगिरसौ शुभौ।

एक एव ग्रहः साक्षाद् भूसुतो योगकारकः ॥५१॥

रविस्साक्षात्महन्ता स्यानमारकत्वेन लक्षितः।

भवेतां राजयोगस्य कारकौ गुरु भूमिजौ ॥५२॥

शुक्रादयो निहन्तारो भवेयुः पापिनो ग्रहाः।

कुलीरसम्भवस्यैवं फलान्यूहयानि सूरिभिः ॥५३॥

Venus and Mercury are evil or inauspicious for Cancer Lagna. Mars and Jupiter are auspicious. Mars alone is Yogakaraka. The Sun does not kill. Other planets should be looked for Marakas. The relation of Jupiter and Mars causes Rajayoga. The inauspicious planets Venus, Mercury etc. become Marakas. Thus the intelligent should guess the results for Cancer Lagna native.

**Notes:** The other reading is-

शुक्रमन्दबुधाः पापाः विदुर्धिषणभास्करौ।

राजयोगकरः साक्षात् एक एव धरासुतः ॥

निहन्ता रविज्योअन्येतु मानिनो मारकह्या।

कुलीरसम्भवस्यैतं फलान्युक्तानि सूरिभिः ॥

For Cancer Lagna Venus, Saturn, Mercury, Jupiter and the Sun give auspicious results. Mars alone is Rajayogakaraka. Saturn is Maraka as he owns 7<sup>th</sup> house ( a Maraka house) and 8<sup>th</sup> house an evil house. This way auspicious and inauspicious result should be understood for Cancer Lagna.

For Cancer Lagna, Mars owns the 5<sup>th</sup> and 10<sup>th</sup> houses and becomes Yogakaraka according to Slokas 6 and 7. According to Sloka 12, Mars becomes a Rajayogakaraka.

Jupiter owning the 9<sup>th</sup> house is auspicious but is blemished for owning the 6<sup>th</sup> house. But finally he is somewhat auspicious as the 9<sup>th</sup> house is the strongest Trikona.

Venus becomes blemished by owning a Kendra according to Slokas 7 and 10. Venus again becomes inauspicious by owning the 11<sup>th</sup> house according to Sloka 6.

Mercury is inauspicious for owning the 3<sup>rd</sup> house. Again by owning the 12<sup>th</sup> house, he gives results for the 3<sup>rd</sup> house. Therefore he is finally inauspicious.

Saturn is evil by owning the 8<sup>th</sup> house ad a Maraka by owning the 7<sup>th</sup> house. Thus Saturn is Maraka and evil.

The Sun by owning the 2<sup>nd</sup> house (a Maraka-sthana) becomes simply neutral. The blemish of Maraka does not occur to the Sun. Moreover he is friendly to the Lagna Lord Moon.

### Fruitful Yogas:

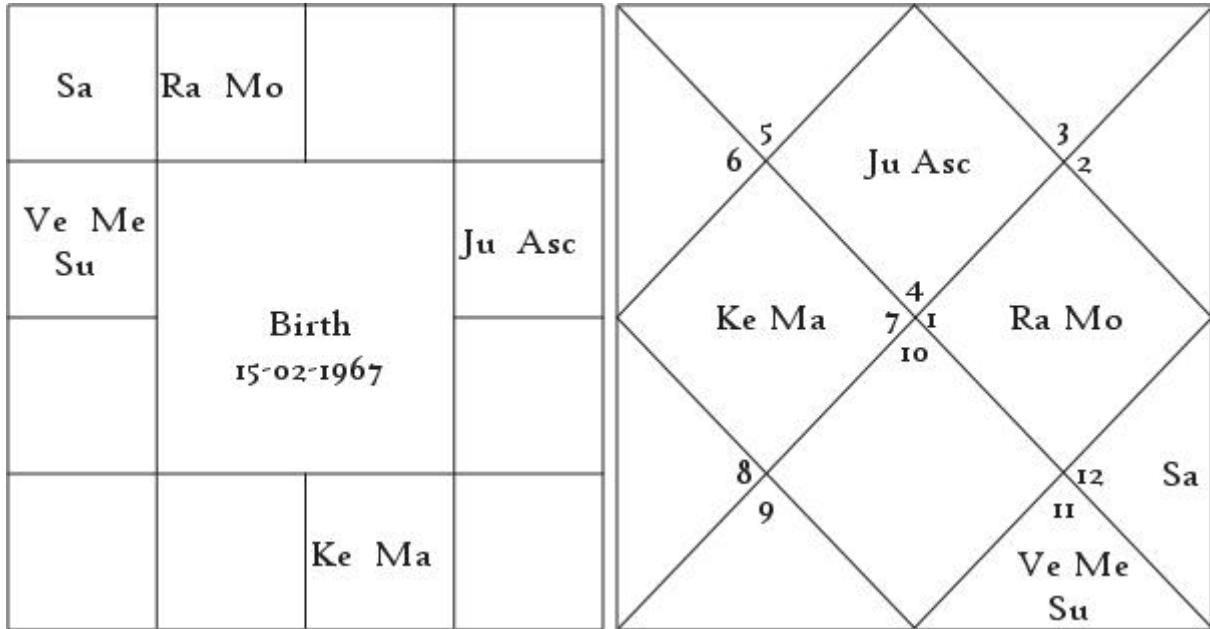
1. Moon + Mars, a greatly auspicious combination.
- 2 Moon + Jupiter only Jupiter is blemished.
3. Mars + Venus, only Venus is blemished.
4. Mars + Jupiter, a greatly auspicious combination, if Jupiter occupies the 10<sup>th</sup> house and Mars the 9<sup>th</sup> house for then the Jupiter will be more the 9<sup>th</sup> lord.
5. Mars + Saturn, a feeble and low quality yoga, due to evil and Maraka characteristics of Saturn.

### Spoilt Yogas:

1. Jupiter + Venus, both the planets are spoilt.
2. Jupiter + Saturn, both are spoilt.

### Example

The chart hereunder is of a woman born in very humble circumstances. Due to potential of the chart the girl was brought up in a well to do family of his father's friend. She did not have much education. The girl was married to a millionaire of her caste simply due to potential of the chart. The Lagna Lord Moon is in the 10<sup>th</sup> house aspected by the 10<sup>th</sup> lord and Rajayogakaraka Mars. She is under the Moon's Dasa since 28-10-1995. As she is not a working lady, therefore the results of Rajayoga occur to her through her husband. Her husband is making steady progress in business since the start of her Moon's Dasa. Hamsa Yoga is also present due to exaltation of Jupiter in the Lagna.



## 59. Leo Lagna

### Verse 56-Leo Lagna

சேர்ந்த சிம்ம லக்னத்தைச் சேரச் செனித்தவருக்  
கேந்து சனி சுக்கரனு மேமாவி – போந்த செவ்வா  
மேறு மிரவி நல்ல வின்புகர்சேய் கூடியிடல்  
வீறியயோ சுங்களுண்டாம் வேறு.

**Meaning:** For those born in Leo Lagna Saturn and Venus are enemies. Sun and Mars are benefics. The conjunction of Mars and Venus produces Raja Yoga.

**Explanations:** For Leo lagna Venus owns the 3<sup>rd</sup> and 10<sup>th</sup> house. The author classifies Venus as malefic. The reasons are – for fixed rasi the 3<sup>rd</sup> house is a special maraka house and hence gets marakadipatya Dosha. 3<sup>rd</sup> house is a bad house. Saturn owns the 6<sup>th</sup> house and the 7<sup>th</sup> house and hence considered as malefic.

Some authors have stated that Venus and Mercury are malefics. Because Mercury owns the 2<sup>nd</sup> and 11<sup>th</sup> house. But author of this treatise considers only Venus and Saturn as malefics.

Since Mars gets the ownership of 4<sup>th</sup> Kendra and the 9<sup>th</sup> trikona he is considered as benefic. But the author has not stated Mars as a full benefic. Since Sun is Lagna Lord he is considered as a benefic.

If the 9<sup>th</sup> lord Mars and the 10<sup>th</sup> lord Venus conjoin, Dharma Karmadhipati yoga results.

Venus being the owner of the 3<sup>rd</sup> and 10<sup>th</sup> house is treated as a malefic. 3<sup>rd</sup> house is bad and 10<sup>th</sup> house is a Kendra and Venus being a malefic will not goof when owns a Kendra. Mars due to ownership of a Kendra and a trikona Mars is only a benefic and not a Yogakaraka. That is because for a fixed rasi the 9<sup>th</sup> lord is the Badhaka lord. Therefore if Venus and Mars are placed separately they will not give Yogas. But if both conjoin they will become Yogakaraka and will give benefic results.

### Verse 57

வேறுபுதன் கொல்வான் வினைபுகர்மை கொன்றிடுவர்  
 கூறமற்றப் பேர்கள்தான் கொல்லார்க – ணேறிப்  
 பகுத்தறிந்து பார்த்துப் பதறாமல் யார்க்கும்  
 வகுத்தறிவு மின்னே மதித்து.

**Meaning:** Mercury will not kill those born in Leo Lagna. Saturn and Venus are the marakas. Since the rest of the planets do not get maraka powers they will not kill.

**Explanations:** Even though Mercury gets the ownership of the 2<sup>nd</sup> house of maraka, he will not kill as the other ownership is of 11<sup>th</sup> house which is an Upachaya house. Further Mercury is a friend of Lagna Lord Sun. But Thandavamalai says that Mercury may also kill.

For fixed rasi the 3<sup>rd</sup> and the 8<sup>th</sup> houses are special maraka places. Hence the 3<sup>rd</sup> lord Venus and 8<sup>th</sup> lord Jupiter are capable of inflicting death. But here, Jupiter is not considered as a maraka since he is a friend of Lagna Lord Sun. Also Jupiter gets the ownership of the 5<sup>th</sup> trikona. But we cannot totally ignore Jupiter as he may get the maraka powers due to association of maraka planets. According to my experience Saturn or Mercury is the worst maraka.

### Jataka Chandrika – Leo Lagna

Stanzas – 53 – 54 – 55

मन्दसौम्य सिताः पापाः कुज एव शुभावहः।

प्रभवेयोगमात्रेण नशुभं गुरुशुक्रयोः॥५३॥

गुरुभुक्तो यदा भौमः विशेषफलदायकः।

बुधस्साक्षात्र हन्तास्यान्मातकत्वेन लक्षितः॥५४॥

**घन्तिसौम्यादयः पापाः मारकत्वेन लक्षितः।**

**एवं फलानि इयानि सिम्हजस्य मनीषिभिः ॥५५॥**

**Meaning:** Saturn, Venus and Mercury are evil. Mars alone is good. The combination of Venus and Jupiter alone will not produce Raja Yoga. (53).

When Mars joins Jupiter the combination produces much good. Saturn does not kill the native himself when he is endowed with maraka powers. (54).

Mercury and other evil planets kill the person born in Leo, when they have maraka powers. The wise men after good consultation must predict these results to the person born in Leo. (55).

**Explanations:** Venus owns the 3<sup>rd</sup> and 10<sup>th</sup> houses and both are bad. Mercury owns the 2<sup>nd</sup> and 11<sup>th</sup> houses, the last is a bad one, and hence the 1<sup>st</sup> also becomes bad. Saturn owns the 6<sup>th</sup> and 7<sup>th</sup> houses of which 6<sup>th</sup> is bad while the ownership of the 7<sup>th</sup> gives good. But Sun, Lord of Leo is opposed to the influence of Saturn and he is said to be his inveterate enemy. Mars is the best because he owns the 4<sup>th</sup>, a Kendra and 9<sup>th</sup>, a trikona. This combination of Kendra and trikona is very excellent, but the combination must be the combination of last Kendra 10<sup>th</sup> and last Kona 9<sup>th</sup>. Jupiter owns the 5<sup>th</sup>, a good house and 8<sup>th</sup> a bad house. But when he joins Mars there will be Raja Yoga. Saturn will not kill the person because there is some good in him. But Venus and Mercury are thoroughly evil. The author is silent about Moon. He owns the 12<sup>th</sup> from Leo and the lord of the 12<sup>th</sup> is good or bad according to circumstances. Moon is a friend of Sun. My own humble view by long experience is that when Moon is weak and is unfavourably situated there is nothing to prevent him, from killing the party himself. However this opinion is modestly put forward from a general knowledge of astrology and not warranted by any statement made by the author of this work. I am responsible for this view and I think when evil is predicted in the Moon dasa when he is weak etc., - the prediction will surely be verified.

**Laghu Parasari - Leo Lagna – O.P.Verma**

**मन्दसौम्यसिता पापाः कुज एव शुभावहः।**

**प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयो ॥५४॥**

**गुरुयुक्तोयदा भौमो विशेषफलदायकः।**

**बुधः साक्षात्त्रा हन्तास्थान् मारकत्वेन लक्षितः ॥५५॥**

**ग्रन्ति सौम्यादयः पापा मारकत्वेन लक्षितः।**

**एवं फलानि वेद्यानि सिंहजस्य मनीषिभिः ॥५६॥**

For Leo Lagna Saturn, Mercury and Venus are inauspicious planets. Mars is only auspicious. The combination of Jupiter and Venus alone is not productive of auspiciousness. Mars-Jupiter combination is productive of auspicious results specially. Mercury is endowed with Maraka qualities but he himself does not inflict death. Some of the texts have included **मन्दः** instead of **बुधः**: i.e. Saturn, Mercury and other planets told earlier, if are endowed with Maraka characteristics inflict death. If the birth occurs in Leo Lagna, the auspicious and inauspicious results of the planets should thus be ascertained opine the knowledgeable.

**Notes:**

The other reading for Leo Lagna is –

**रौहिणेयसितौ पापौ कुजजीवौ शुभावहौ।**

**प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयोः ॥**

**ग्रन्ति सौम्यादयः पापा मारकत्वेन लक्षिताः।**

**सिंह लग्नोद्भ भवस्सर्वैवम्फलान्यूहयानि सूरिभिः ॥**

To one born in Leo, Mercury and Venus are evil or inauspicious and Mars alone is purely auspicious. The combination of Mars and Venus alone will not produce Yoga or auspicious results. Mercury and other inauspicious planets with characteristics of Marakas turn out to be Marakas. In this way, the results for Leo Lagna are to be guessed by the wise.

In B.P.H.S, the reading is **सौम्यशुक्रार्कजः पापाः**: i.e. Mercury, Venus and Saturn are evil.

Mercury is positively inauspicious due to ownership of the 11<sup>th</sup> house, a Trishadaya house. Mercury also owns the 2<sup>nd</sup> house a Maraka house. Therefore Mercury is evil endowed with Maraka characteristics. As 2<sup>nd</sup> house lord Mercury gives results according to **परेषां साहचर्यतः** of the 6<sup>th</sup> Sloka i.e. Mercury is functional as the 11<sup>th</sup> house lord.

Therefore Mercury will be productive of inauspicious results.

Venus as the 10<sup>th</sup> lord turns neutral and again becomes inauspicious being a Trishadaya i.e. 3<sup>rd</sup> house lord. This has been explained under Slokas 10 and 7 earlier. Moreover Venus also observes enmity with the Lagna Lord Sun.

Mars is a natural malefic but for Leo Lagna, he being the 9<sup>th</sup> lord (a Trikona) is auspicious and Yoga producing vide Sloka 6. Mars also owns the 4<sup>th</sup> (a Kendra) house. Therefore he leaves his malifcence and becomes neutral. But having already acquired auspiciousness as 9<sup>th</sup> lord, he predominantly is a Yogakaraka.

Jupiter owns the 5<sup>th</sup> house. So according to the rule: सर्वे त्रिकोणनेतारो ग्रहाः शुभफलाः स्मृताः Jupiter should be auspicious. But Jupiter owns the 8<sup>th</sup> house and this is why Jupiter is not mentioned auspicious in some versions. In B.P.H.S., we have a reading which is perhaps the best one to be adopted.

**सौम्यशुक्रार्कजाः पापाः कुजैज्यार्काः शुभावहाः।**

So Mars, Jupiter and the Sun are termed as auspicious. The Sun is lord of the Lagna, so he essentially is auspicious for Leo Lagna.

Jupiter-Venus conjunction cannot produce much good results as both are blemished moreover they are natural enemies of each other. However there can be hope of some good results, if Jupiter is in the 10<sup>th</sup> house in Taurus and Venus occupies Sagittarius in the 5<sup>th</sup> house. Thus both the planets will then function more as the 5<sup>th</sup> and 10<sup>th</sup> house lords.

Jupiter-Mars relation forms an auspicious combination and bestows greatly auspicious results. Jupiter is the only planet blemished due to the 8<sup>th</sup> house lordship. To bestow greatest auspicious results out of the relationship, Jupiter and Mars either should have an exchange of houses through the 4<sup>th</sup> and 5<sup>th</sup> houses or through the 5<sup>th</sup> and 9<sup>th</sup> houses.

Similarly Venus and Mars relationship can be of good, if it occurs such as Mars occupies the 10<sup>th</sup> house in Taurus and Venus occupies Aries as the 9<sup>th</sup> house.

Saturn owns the 6<sup>th</sup> house so he is inauspicious. Saturn also owns the 7<sup>th</sup> house a Maraka house, so he is also a Maraka though spared of the blemish of Kendradhipaty Dosha for being a natural malefic. Moreover, Saturn is also the enemy of the Lagna Lord Sun. therefore Saturn is inauspicious and Maraka for Leo Lagna.

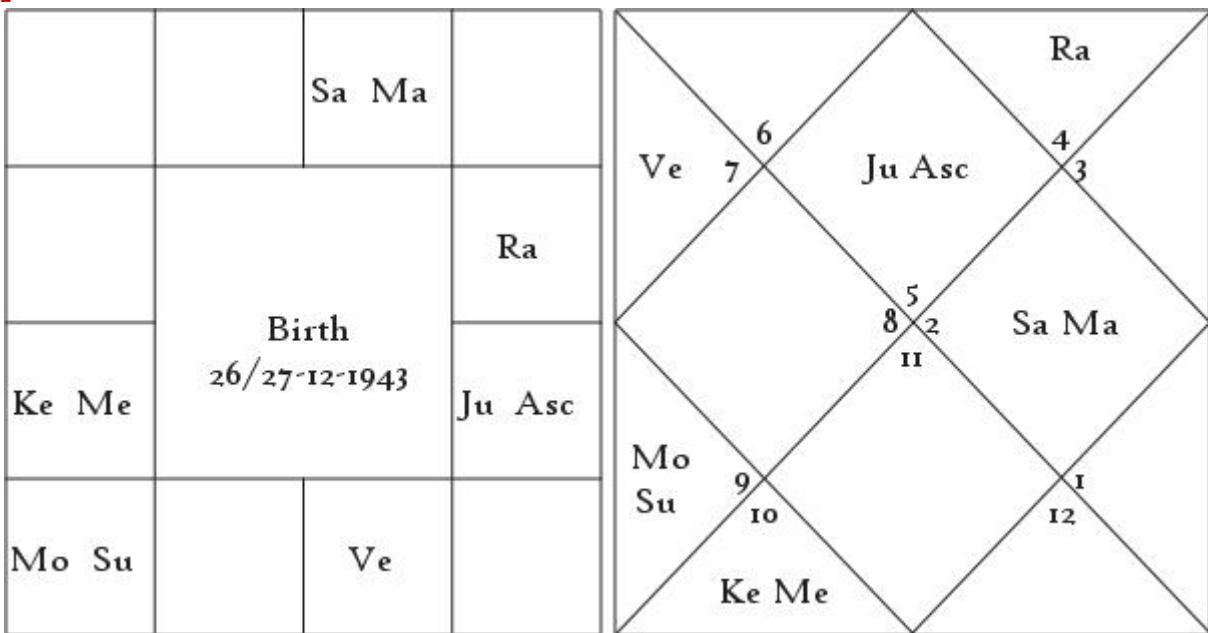
### **Fruitful Yogas:**

1. Sun + Mars – best combination.
2. Sun + Jupiter, only Jupiter blemished, therefore auspicious.
3. Mars + Venus, only Venus Trishadaya lord, hence good.
4. Mars alone is Yogakaraka because he himself owns a Kendra as well as Trikona. The requirement of the Yoga i.e. relation between the Kendra and Trikona lord is established.
5. Mars + Jupiter only Jupiter is blemished as the 8th lord.

### **Spoilt Yogas:**

1. Mars + Saturn, Saturn doubly afflicted and enemy of Mars.
2. Jupiter + Venus, both blemished therefore Yoga is spoilt.
3. Jupiter + Saturn, both blemished, therefore Yoga is spoilt.

### Example



The chart is of a very wise business man. The native was born in a well to do family. The native was born with balance of Ketu's dasa 4 years, 3 months and 10 days. A great Rajayoga is caused due to the exchange of the Lagna Lord Sun and the 5<sup>th</sup> house lord Jupiter. The native is blessed with an obedient son, who is settled in England. Presently the native is in England with his son. It was predicted earlier that his son will marry an N.R.I girl and it happened so. Saturn + Mars in the 10<sup>th</sup> house did not let him to be an industrialist but the man became a successful businessman.

### 60. Kanya Lagna

#### Verse 58 – Kanya Lagna

கன்னியா லக்னத்திற்காணச் செனித்தவர்க்குப்  
பன்னுகுரு சேய்மதியும் பாவியா – மன்னுசனி  
வெள்ளியுந்தா னல்லவர்கள் விண்புகர் மாலுங்கூடிற்  
றெள்ளரசர் யோகமுண்டாஞ் செப்பு.

**Meaning:** For those born in Virgo Rasi, Jupiter, Mars and Moon are malefics. Saturn and Venus are benefics and they are capable giving yoga. If there is a conjunction of Venus and Mercury there will be Raja Yoga.

**Explanations:** For this Lagna the natural benefic is stated to be a malefic. Because Jupiter gets the ownership of the two Kendras the 4<sup>th</sup> and the 7<sup>th</sup> houses. Further for a dual lagna the 7<sup>th</sup> house is a Badhaka place, he becomes the Badhakatipati. For dual lagna 7<sup>th</sup> and 11<sup>th</sup> houses are special maraka places and hence the 7<sup>th</sup> lord Jupiter is a maraka.

Mars owns the 3<sup>rd</sup> and 8<sup>th</sup> houses and hence he is bad. Since the 11<sup>th</sup> house is a special maraka place for dual Lagna Moon also becomes evil.

The author's view differs from the view of others in saying that Saturn and Venus are benefics for this lagna. Even though Saturn gets the ownership of 6<sup>th</sup> house, since he also owns the 5<sup>th</sup> house, a trikona, he must have been classified as benefic. Since Venus gets the ownership of the 9<sup>th</sup> house of Bhagya he must have been classified as a benefic.

The author has not said that the Lagna lord and the 10<sup>th</sup> Kendra lord Mercury is a benefic. That is because of the Kendradhipaty Dosha. But in Thandavamalai, since Mercury is the Lagna lord there will be no blemish on account of ownership of the 10<sup>th</sup> Kendra and he is classified as benefic there. If Venus and Mercury conjoin there will be a strong Raja Yoga. If Saturn also conjoins them that will be more strong.

### Verse 59

செப்புகர் புந்தி கொல்லான் சேர்ந்த செவ்வாய் சந்திரனு  
மொப்பு குருவோடுடன் மூவர் – தப்பாமற்  
கொல்லுவார்கள் கண்டாய் குலவய் மிதன்குறிப்பை  
யொல்லையினிற் சொல்வா யுகந்து.

**Meaning:** Mercury and Venus will not kill those born in Virgo Lagna. Moon, Jupiter and Mars are the only marakas.

**Explanations:** Venus even though is the 2<sup>nd</sup> lord will not kill as he owns the 9<sup>th</sup> trikona also. Mercury being the Lagna lord will not kill. Mars owns the 3<sup>rd</sup> and 8<sup>th</sup> houses which are bad. But since Mars is the owner of the house of longevity of 8<sup>th</sup> house he will not stand first in inflicting death. For dual Lagna the 7<sup>th</sup> lord Jupiter and the 11<sup>th</sup> lord Moon who are both special marakas alone are capable of giving death.

जीवशुक्रेन्दवः पापाः एकोभृगुसुतस्शुभः।

राजयोगकरसौम्यो भृगुपुत्रसमन्वितः ॥५६॥

निहन्तिकवितन्येतु मारकारव्याः कुजादयः।

ग्रन्ति पापाः शुभान्यूह्यान्येवं कन्या भुवो बुधै ॥५७॥

**Meaning:** Venus, Moon, Jupiter and Mars are evil to the person born in Virgo Lagna. Venus alone gives good. Mercury and Venus when in conjunction produce Raja Yoga. (56).

Sun does not kill the person himself. Mars and others who are evil kill the native. In this way the learned judge of these results – good and bad – after careful consideration. (57).

**Explanations:** There are two expressions – ‘kaviranyetu’ – other than kavi or Venus and ‘raviranyetu’ – other than ravi or Sun. There seems to be some confusion in these two stanzas. How can Venus be called evil and again in the same breadth be called good?

In the Tamil version this confusion does not arise and Venus has been classified as good. Jupiter is bad because he owns the 4<sup>th</sup> and 7<sup>th</sup> houses. Moon is bad as he owns the 11<sup>th</sup> house. Mars is not mentioned here. In Tamil version Mars is classified as a malefic. Mars owns the 3<sup>rd</sup> and 8<sup>th</sup> houses both of which are bad. Venus is good because he owns the 2<sup>nd</sup> and 9<sup>th</sup> houses and he is also called bad by the author. This is contradicted by himself in the next half of the stanza by saying that Venus alone is good as he is lord of the 9<sup>th</sup>. The conjunction of Venus and Mercury who is the lord of birth seems to be necessary for Raja Yoga. In the first portion of the stanza under inauspicious planets, Sun’s name is omitted. Sun owns the 12<sup>th</sup> house and we have seen that the lord of the 12<sup>th</sup> is bad. In inflicting death his name comes in. That is he himself does not kill the native even when he is possessed of death-inflicting powers. Mars and others kill the native. Jupiter owns two Kendras and both of them are bad. He is also as powerful as Mars to kill the person. So also Moon who owns the 11<sup>th</sup> house.

### Laghu Parasari – Virgo Lagna

कुजजीवेन्दवः पापा एक एव भृगु शुभः।

भार्गवैदु सुतावेव भवेतां योगकारकौ ॥५७॥

अ हन्ति कविरन्ये तु मारकारव्या कुजावयः।

प्रतीक्षेत फलान्येव कन्याराशि भवस्य हि ॥५८॥

For Virgo Lagna, Mars, Jupiter and the Moon are evil or inauspicious. Only Venus is auspicious. Venus and Mercury become Yogakarakas. The Venus does not kill. Mars and others become Marakas. In this way the auspicious and inauspicious planets for Kanya Lagna be ascertained.

**Notes:** The other reading is -

कुजजीवेन्द्रवः पापा एको भृगुसुतः शुभः।

राजयोगकरः सौम्यो भृगुपुत्रसम्निवतः॥

न हन्ति रविरन्ये तु मारकारव्याः कुजादयः।

घन्ति पापाः शुभान्यहू यान्येवं कन्यामुक्तौ कुप्यैः॥

For Virgo Lagna, Mars, Jupiter and the Moon are evil and give inauspicious results. The Yoga of Mercury and Venus produces Rajayoga. The Sun himself does not become Maraka. The inauspicious planets like Mars become Marakas. In this manner auspicious and inauspicious results for the natives born under Virgo Lagna be ascertained opine the wise.

There are various alternate readings. To the extent possible we have given the reading which appeals to reason and is logically correct. In other reading the third line occurs as न हन्ति रविरन्ये तु।

This would mean: The Sun does not kill i.e. even though the Sun owns the 12<sup>th</sup> house, he does not kill. Illustrious commentators have raised their doubts, about this reading. So we have accepted the reading न हन्ति कविरन्ये तु। which seems to be appealing for then the 2<sup>nd</sup> lord Venus also becomes Bhagyadhipati by owning the 9<sup>th</sup> house.

Mars owns the 3<sup>rd</sup> and 8<sup>th</sup> houses for Kanya Lagna. Both are evil and inauspicious houses. Even association of auspicious planets cannot alter his characteristics and Mars remains inauspicious as final order for Virgo Lagna.

Jupiter owns the 4<sup>th</sup> and 7<sup>th</sup> houses and as benefic planet he acquires Kendradhipatya Dosha and Maraka characteristics being the 7<sup>th</sup> lord. Jupiter is a deadly Maraka, if he occupies the 7<sup>th</sup> house. However, Maraka property is tempered to a considerable extent, if Jupiter is placed in the 4<sup>th</sup> house and he functions for the good of 4<sup>th</sup> house being there is his own sign. Kendradhipatya Dosha is still there and if Jupiter forms any relation with other Marakas, he at the same time will also give Maraka results.

There is no mention about Saturn and the Sun perhaps they are not so intense to give good or bad results. The Sun may change according to the characteristics of the planet he is related to. The Sun being the 12<sup>th</sup> lord gives results according to associations and

placements. Saturn's auspiciousness as 5<sup>th</sup> house lord seems to be lessened and he is blemished for his subsequent 6<sup>th</sup> house lordship.

Venus as 9<sup>th</sup> lord is auspicious according to Sloka 6. He also owns the 2<sup>nd</sup> house. If he is placed in the 2<sup>nd</sup> house with other inauspicious or Maraka planets, he is capable of killing the native. Venus alone will not kill this seems to be the intention behind the line **न हन्ति**

**कविरन्ये** | Perhaps this is because Venus is the 9<sup>th</sup> (Bhagya sthana) house lord and a friend of the Lagna lord Mercury. He can kill the native only when other evil or inauspicious planets induce and misguide him to use his Maraka powers.

Mercury, the Lagna Lord is undoubtedly a Rajayogakaraka planet as he owns Lagna, a Kendra as well as Trikona at the same time. Therefore, according to **भाग्वेन्दुसुतावेव भवेता**

**योगकारकौ** Mercury produces Rajayoga in relation to Venus. Venus in the 10<sup>th</sup> and Mercury in the 9<sup>th</sup> house, Venus in the Lagna and Mercury in the 9<sup>th</sup> house, Venus in the Lagna and Mercury in the 2<sup>nd</sup> are the various Yogas formed. They are powerful in reducing order i.e. best one is the first one.

The Moon being the 11<sup>th</sup> house lord is essentially inauspicious vide Sloka 6.

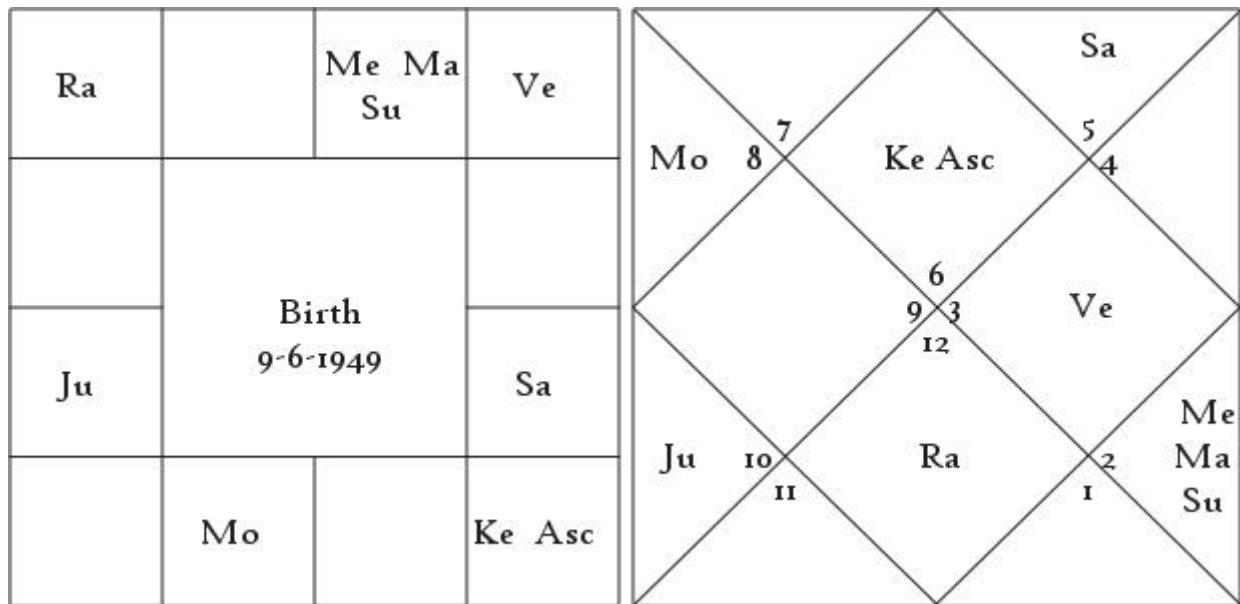
### Fruitful Yogas:

1. Mercury + Venus best yoga.
2. Mercury + Saturn, Saturn only blemished.
3. Mercury + Jupiter can be productive of some good results, if Mercury occupies 4<sup>th</sup> and Jupiter the Lagna.

### Spoilt Yogas:

1. Jupiter + Venus, both get spoilt. Jupiter is Maraka as well as blemished by Kendradhipatya Dosha. Venus as 2<sup>nd</sup> house lord functions according to **साहचर्य** or association. Thus acquires the blemish and evil of Jupiter. Venus in 4<sup>th</sup> and Jupiter in the 9<sup>th</sup> house can be some good.
2. Jupiter + Saturn, both the planets get spoilt. Jupiter in the 5<sup>th</sup> and Saturn in the 4<sup>th</sup> house can be very feebly good.

### Example:



In the chart of Mrs. Kiran Bedi, the reformist police officer, Venus the 9<sup>th</sup> house lord and Mercury the 10<sup>th</sup> house lord are in house exchange which is a great Rajayoga. The Dasas of Mercury commenced on 9-6-1966 and during the Dasa she became an I.P.S. Officer. She is considered to be one of the ablest police officer in police service.

## 61. Libra Lagna

### Verse 60 – Libra Lagna

துலையிற் பிறந்தார்க்குச் சேய் பொன்னுஞ்  
சொல்லும் பாவி புந்திசனி சுங்கன் – நிலை சுபர்கள்  
புந்திமதி யுங்கூடிப் பேரரசர் யோகமுண்டாம்  
வந்த செவ்வாய் கொல்லான் வளைந்து.

**Meaning:** Sun, Mars and Jupiter are malefics for those born in Libra lagna. Mercury, Venus and Saturn are permanent benefics. If there is conjunction of Mercury and Moon there will be Raja Yoga. Mars will not kill.

**Explanations:** Libra is a movable sign. 11<sup>th</sup> house is the Badhaka place for a movable rasi. Sun who is lord of the 11<sup>th</sup> house becomes a malefic. For movable house 2<sup>nd</sup> and 7<sup>th</sup> are maraka places. Mars gets the ownership of these two places. Hence he becomes the strong malefic. Jupiter owns the two bad houses 3<sup>rd</sup> and 8<sup>th</sup>. Hence he is also malefic. When a planet gets the ownership of the two maraka places he will not kill. Based on this principle, the author says that Mars will not kill.

If the Badhaka lord Sun is placed in the 9<sup>th</sup> house of Bhagya, the Badhaka blemish will get removed and he will give good results.

3<sup>rd</sup> and 6<sup>th</sup> houses are Upachaya places. 3<sup>rd</sup> house is a strong Upachaya. Also for Jupiter who owns the 3<sup>rd</sup> house, it becomes his Moolatrikona house. Hence if Jupiter is placed in the 3<sup>rd</sup> house of his own, he will give yogas.

Author instead of telling about yoga karakas says that if Mercury and Moon combine, they will give Raja Yoga.

Since Saturn owns the 4<sup>th</sup> Kendra and the 5<sup>th</sup> trikona he becomes a yoga karaka.

The 10<sup>th</sup> Kendra lord Moon also becomes a yoga karaka. Since Mercury though gets the ownership of the 9<sup>th</sup> house of Bhagya, he will not be a full yoga karaka as he owns the 12<sup>th</sup> house of losses too. But when there is a conjunction of Moon and Mercury, dharma Karmadhipati yoga will result. Saturn with Mercury or Saturn with Moon will give Rajayoga. So, the conjunction of Saturn, Mercury and Moon gives a good Raja Yoga.

### Verse 61

வளைந்த குரு சூரியனும் வன்மாரகராய்க்  
களங்கமறக் கொல்லுவர்கள் கண்டாய் – விளங்கியிடு  
சுதளவு மென்முலையாய் சோராம லிந்தவகை  
போத வறிதே புகல்.

**Meaning:** Jupiter and Sun are strong marakas. They will definitely kill.

**Explanations:** Since Jupiter gets the ownership of two bad houses of 3<sup>rd</sup> and 6<sup>th</sup>, he becomes a maraka. Sun being the owner of Badhaka place of 11<sup>th</sup> he will also kill is the strong opinion of the author. Mars being the owner of the 2<sup>nd</sup> and 7<sup>th</sup> house, he will not kill. If Saturn is associated with the 11<sup>th</sup> house and if his dasa comes as the 4<sup>th</sup> dasa, Saturn can also kill.

### Jataka Chandrika – Libra Lagna

Stanzas – 58 – 59 - 60

जीवार्कं महिजाः पापाः शनैस्चरबुधौ शुभौ।

राजयोगकरस्साक्षादेक एवांशुमत्सुतः ॥ ५८ ॥

भवेतां राजयोगस्य कारका इन्द्रुतत्सुतौ।

कुजस्साक्षान्नहन्तास्यान्मारकत्वेन लक्षितः ॥ ५९ ॥

**जीवाद्योनहन्तारो भवेयुः पापिनोग्रहाः ।**

**शुभाशुभफलान्येव ज्ञातंव्यानि तुलाभुवः ॥६० ॥**

**Meaning:** To the person born in Libra, Jupiter, Sun and Mars are inauspicious. Mercury and Saturn are productive of good. Saturn alone is capable of giving Raja Yoga. (58). The combination of Moon and Mercury produces Raja Yoga. Mars himself will not kill the person born in Libra even when possessed of death-inflicting powers (59). Jupiter and other evil planets kill the person when possessed of death-inflicting powers; the good and bad results must be carefully predicted to persons born in Libra. (60).

**Explanations:** Jupiter, Sun and Mars are declared to be evil. Jupiter owns the 3<sup>rd</sup> and 6<sup>th</sup> houses, both of which are bad, and their lord therefore is ill-disposed. Mars owns the two death houses, 2<sup>nd</sup> and 7<sup>th</sup>. The lord of a Kendra, when he chances to be an evil planet is good and I don't see why the author should classify Mars as evil. He stated nowhere that the lord of the 2<sup>nd</sup> is bad. He has said in the beginning of this work that the 2<sup>nd</sup> and 7<sup>th</sup> are death inflicting houses and therefore their Lords must be presumed to be bad. Sun is the lord of the 11<sup>th</sup> house. And we have already been told that the lord of the 11<sup>th</sup> house is evil. Saturn and Mercury are good. Saturn is the lord of the 4<sup>th</sup> and 5<sup>th</sup> houses and the combinations of these two houses by one and the same planet are highly productive of good. This combination however is not so good as the combination of lord of the 9<sup>th</sup> and 10<sup>th</sup> houses. Mercury is lord of 9<sup>th</sup> house and 12<sup>th</sup> houses of which the lordship of the 9<sup>th</sup> house is good, while the lordship of the 12<sup>th</sup> house is bad. But Mercury is a great friend of Venus, the lord of sign Libra. This strengthens the good feeling between them and Mercury declares himself in favour of persons born in his friend's houses. Saturn alone is capable of giving Raja Yoga. Moon and Mercury, when combined produce much Raja Yoga. Mars himself does not kill the person even when he is possessed of death inflicting powers. Jupiter and other evil planets kill the person born in Libra, when they are possessed of death-inflicting powers. Mars has been declared to be not able to kill the person himself. Moon is the lord of the 10<sup>th</sup> house while Mercury is the lord of the 9<sup>th</sup> house. We have distinctly stated that the combination of the lords of the 9<sup>th</sup> and 10<sup>th</sup> is productive of good. In the case of the combination of Moon and Mercury, the author seems to have noted some difference. In the beginning of these stanzas, he says that Saturn alone is able to give Raja Yoga. In the case of Saturn, he becomes perfectly good as the two houses he owns are the 4<sup>th</sup> and 5<sup>th</sup> and both are good. But in the case of Mercury and Moon, there is some difference. Moon, it is true, is the lord of the 10<sup>th</sup> house and as he is lord of one house he becomes good if he is combination with the lord of the 9<sup>th</sup>. But the lord of the 9<sup>th</sup> is also the lord of the 12<sup>th</sup> and Mercury therefore cannot do so much good as Saturn can do. Venus is the lord of lagna and nothing is said of him. The

author simply says Jupiter and other evil planets kill the person when they possess death powers. Jupiter is evil, for he owns the 3<sup>rd</sup> and 6th houses. Mars is bad for he owns the 2<sup>nd</sup> and 7<sup>th</sup> houses, but he himself does not kill. Sun is the lord of the 11<sup>th</sup> and he is bad. Venus is lord of the 1<sup>st</sup> and 8<sup>th</sup> houses and therefore he becomes bad as both of those houses are bad. The author of Jataka Chandrika does not mention clearly that the lord of the birth is unfavourable. But we have it on good authority that the period of the Lord of birth is always productive of evil to the concerns of life, especially to its extent. Libra is owned by an auspicious planet Venus and generally those who are born in this sign lead a fortunate life. We simply mean that as a sign of the zodiac, it is one of the most powerful in the production of its own good results.

### Laghu Parasari – Libra Lagna

**जीवार्कमहिजाः पापाः शनैश्चरबुधौ शुभौ।**

**राजयोगकरः साक्षात् एक एवाशुमत्सुतः ॥ ५९ ॥**

**भवेतां राजयोगस्य कारकाविन्दुतत्सुतौ।**

**कुजः साक्षात् हन्ता स्यान् मारकत्वेन लक्षितः ॥ ६० ॥**

**जीवाद्यो निहन्तारो भवेयुः पापिनो ग्रहः।**

**शुभाशुभफलान्येवं ज्ञातव्यानि तुलाभवः ॥ ६१ ॥**

For Libra Lagna, Jupiter, Sun and Mars are inauspicious. Saturn and Mercury are auspicious. Saturn evidently is the only Rajayogakaraka planet. Mars though is endowed with Maraka characteristics but does not kill. Jupiter and other inauspicious planets becomes Marakas. In this way good and bad results of planets be decided for Libra Lagna native, this is the opinion of the knowledgeable.

**Notes:** The other reading is=

**जीवार्कभूताः पापा शनैश्चरबुधौ शुभौ।**

**भवेतां राजयोगस्य कारकौ चन्द्रतत्सुतौ॥**

**कुजोनिहन्ति जीवाद्याः परे मारकलक्षणाः।**

**निहन्तारः फलान्येवं ज्ञातव्यानि तुलाभवः ॥ ।**

For Libra Lagna Jupiter, Sun and Mars are evil. Saturn and Mercury are auspicious. The Moon and Mercury cause Rajayoga. Mars does not inflict death rather Jupiter and others cause it. Thus one should understand the results for a person born in Libra Lagna.

There are also few other versions with slight variations. The two above are most informative to our knowledge.

It is strange that both the readings are silent about Venus. Either they think Venus is neutral or he gives results according to associations as the readings were silent about Saturn under Virgo Lagna. Venus owns the Lagna and the 8<sup>th</sup> house. Some versions

declare भृगुः समफलान्येवं विज्ञेयानि तुलाद् भवे i.e. Venus is neutral. Many celebrated astrologers have found Venus giving undesirable results. In Sloka 9, it is said that Venus does not give undesirable results. Pt. Rama Yatna Ojha and others declare that Venus is auspicious only, if he is placed in the Lagna or the 8<sup>th</sup> house and is undesirable in other houses. Our experience also is this. This is perhaps due to the fact that when in Lagna his auspiciousness as Trikona lord gets boosted, so is also when on sign in the 8<sup>th</sup> house giving thrust to both the signs. His ownership of Lagna as Trikona lord cannot eradicate the dire blemish of 8<sup>th</sup> house lord when in other houses. Only exception can be his placement in own houses i.e. in the Lagna or the 8<sup>th</sup> house.

Saturn, a natural malefic owns the 4<sup>th</sup> house (a Kendra), thus forgets his malefic nature and becomes neutral; again by owning the 5<sup>th</sup> (Trikona) house he becomes auspicious. In this way Saturn becomes a Rajayogakaraka by owning the 4<sup>th</sup> and 5<sup>th</sup> houses.

Mercury owns the 9<sup>th</sup> house (a Trikona). Therefore he is auspicious. As 12<sup>th</sup> house lord, he gives results according to house, identical with his other sign, which is the 9<sup>th</sup> house. Hence Mercury gives auspicious results.

The Moon owns the 10<sup>th</sup> house and does not get blemished if weak vide Sloka 11. If she is in house exchange with the 9<sup>th</sup> lord Mercury or both of them are conjunct in the 9<sup>th</sup> or 10<sup>th</sup> house, they give Rajayoga results.

Jupiter, owns the 3<sup>rd</sup> and 6<sup>th</sup> houses, both are Trishadaya houses. Hence Jupiter is essentially inauspicious.

The Sun, owns the 11<sup>th</sup> house, a Trishadaya house. Therefore, the Sun is inauspicious. Mars is a malefic planet. He owns the 7<sup>th</sup> house and the 2<sup>nd</sup> house. He is a Maraka planet. Kendradhipatyā Dosha does not occur to him. Therefore, he is weak Maraka. That is why, Mars is not considered a killer. However, Mars gives inauspicious results.

### Fruitful Yogas:

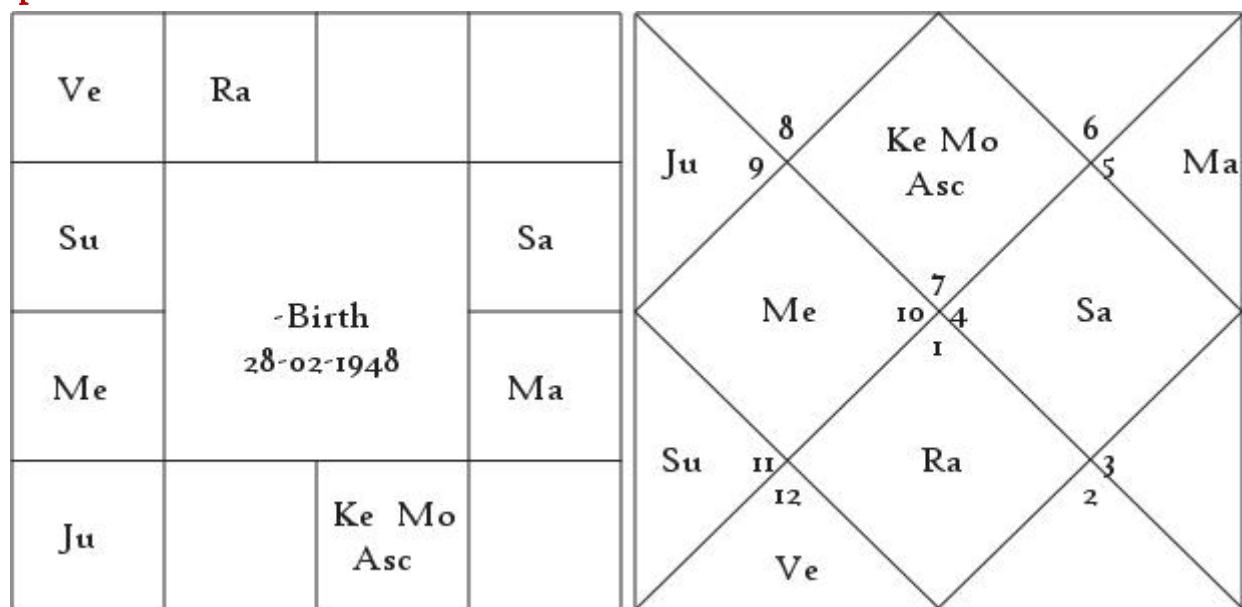
1. Venus + Saturn, Saturn is able to mend Venus.
2. Saturn alone is productive of Rajayoga in his Dasa.
3. Saturn + Mercury, best combination.

4. Saturn + Moon, better combination.
5. Moon + Mercury, a Rajayoga combination.
6. Venus + Mercury, Mercury capable of mending Venus.
7. Mars + Saturn, only Mars is spoilt.

### Spoilt Yogas:

1. Mars + Mercury both spoilt.
2. Mars + Venus both spoilt.

### Example:



In Libra Lagna chart hereunder, Venus is the Lagna and 8<sup>th</sup> house lord. He is not auspicious being elsewhere than in the Lagna or the 8<sup>th</sup> house.

The native's one kidney was amputated surgically. The native had multiple calculi in his right kidney. He developed hydronephrosis at a later stage, kidney became non-functional and he has to undergo nephrectomy. The signifier of kidneys, Venus, the Lagna Lord is exalted, even then kidney trouble occurred.

## 62. Scorpio Lagna

### Verse 62 – Scorpio Lagna

தேளிற் பிறந்தார்க்குச் சேய்புகர்மான் மைபரவி  
நாளுமதி பொன்னிரவி நல்லவரா – நீளிரவி  
சந்திரனும் கூடியிடற் றாராசர் யோகமுண்டாஞ்  
சொந்தகரு காரி கொல்வான் சொல்.

**Meaning:** For those born in Scorpio Lagna, Mars, Mercury, Venus and Saturn are malefics. Moon, Sun and Jupiter are benefics. If there is a conjunction between Sun and Moon that will give a Raja Yoga. Jupiter and Saturn will not kill.

**Explanations:** Mars owns the Lagna and the 6<sup>th</sup> house. The 6<sup>th</sup> house is the Moolatrikona sign of Mars. Hence Mars is a malefic. Venus owns the 7<sup>th</sup> and 12<sup>th</sup> house. As the 12<sup>th</sup> house of loss is the Moolatrikona place for Venus he is also considered as a malefic. Since Mercury gets the ownership of the 8<sup>th</sup> house he is also a malefic. Saturn gets the ownership of the 3<sup>rd</sup> house and the 3<sup>rd</sup> house is a special maraka house for a fixed rasi, Saturn is also a malefic. The 9<sup>th</sup> lord Moon and the 10<sup>th</sup> lord Sun and the 2<sup>nd</sup> and 5<sup>th</sup> lord Jupiter are benefics. The conjunction of Sun and Moon constitutes Dharma Karmadhipati Yoga and hence Raja Yoga results. If the 5<sup>th</sup> lord Jupiter also conjoins them that will give rise to a very good Raja Yoga.

Though Jupiter gets the lordship of the 2<sup>nd</sup> and Saturn that of 3<sup>rd</sup>, both will not kill because Jupiter also gets the 5<sup>th</sup> lordship and Saturn the 4<sup>th</sup>.

### Verse 63

சொல்புதனுஞ் செவ்வாயுஞ் சுக்கிரனு மாரகமாய்  
வல்லிரவிற் கொன்றிடுவர் வஞ்சகமாய் – நல்மயிலே  
யிந்தவர லாறு மிதனிலையு மே நினைந்து  
புந்தியினுட் கொள்வாய் புகழ்ந்து.

**Meaning:** Mercury and Mars are marakas. They may kill at midnight by treachery. This fact should be thoroughly examined and stated.

**Explanations:** The author states that Mars, Mercury and Venus are maraka lords. Though Mars I Lagna Lord, since he also gets the ownership of the 6<sup>th</sup> house of enemies and diseases, he may kill and this has been accepted by many.

Mercury is lord of 8<sup>th</sup> and 11<sup>th</sup> and since 8<sup>th</sup> house indicates the chronic disease and also the manner of death, he is classified as maraka.

Venus gets the ownership of the natural maraka lordship of 7<sup>th</sup> and the 12<sup>th</sup> house of losses Venus becomes a strong maraka. In some of the Tamil classics it is stated that when Venus gets the 12<sup>th</sup> lordship, he will in his dasa will bring death through water.

As per the special rule for fixed Rasi the 3<sup>rd</sup> lord and the 8<sup>th</sup> lord are special marakas. Hence Saturn and Mercury become strong maraka planets. Out of these two Mercury is stronger to inflict death. If Saturn gets the maraka place or association with maraka lord,

he will keep aside all and himself will bring death. Only during his dasa death will happen.

### Jataka Chandrika – Scorpio Lagna

Stanzas – 61 – 62

बुधशुक्रार्कतनयाः पापास्सुरगुरुस्त्वुभः।

सूर्यचन्द्रमसावेव व्हवेतां योगकारकौ॥ ६१ ॥

जीवोनहन्तासौम्याद्याहन्तरो मारकाह्याः।

तत्तफलानिविज्ञेयान्येवं वृश्चिकजन्मनः॥ ६२ ॥

**Meaning:** To the person born in Scorpio Lagna, Mercury, Venus and Saturn are evil. Jupiter is favourable. Sun and Moon become the real producers of Rajayoga. (61). Jupiter himself does not kill even when possessed of death-inflicting powers. Mercury and other evil planets cause death to the person when they have power to do so. These are the results which must be carefully borne in mind in predicting about Scorpio Lagna. (62).

**Explanations:** Saturn is bad because he owns 3<sup>rd</sup> and 4<sup>th</sup> houses and is not friend of Mars, Lord of Scorpio. The ownership of the 3<sup>rd</sup> house is evil, while the ownership of the 4<sup>th</sup> by an evil planet is good. Venus is the lord of the 7<sup>th</sup> and 12<sup>th</sup> houses; he is not a friend of Mars and therefore produces bad. Mercury is the Lord of the 8<sup>th</sup> and 11<sup>th</sup> houses and both these houses are very bad to own for any planet. Jupiter is good because he owns the 2<sup>nd</sup> and 5<sup>th</sup> houses. 5<sup>th</sup> house is no doubt a very auspicious one to own but the lord of the second need not always be good natured. The author does not say anything about the combination of the Sun and Moon. But we know as a matter of fact that Sun and Moon are owners of each house only. Moon is lord of the 9<sup>th</sup>, a good house. Sun is lord of the 10<sup>th</sup>. Sun is an evil planet and owns the 4<sup>th</sup> Kendra or the 10<sup>th</sup> house and therefore produces good. The combination of the Lords of 9<sup>th</sup> and 10<sup>th</sup> houses must be productive Raja Yoga.

In many places the author of Jataka Chandrika seems to hint that the Lords of the death houses 2<sup>nd</sup> and 7<sup>th</sup> are not good and that when they have the power they are likely to kill the person unless they are relieved from this responsibility but owning some good house, by associations with good planets, and by favourable positions and aspects. Here we have an illustration of that principle. Jupiter is the lord of the 2<sup>nd</sup> house and he must produce death. But Jupiter also owns the 5<sup>th</sup> house and therefore becomes a good planet. All planets who own the 5<sup>th</sup> and 9<sup>th</sup> houses, whatever may be their nature become good and

this goodness perhaps is the real cause of Jupiter saving the life of the person born in Scorpio. Mercury and other evil planets cause the death of the party. Mercury owns the 8<sup>th</sup> and 11<sup>th</sup> houses and these are very unfavourable indeed for any planet to own. Saturn is the Lord of the 3<sup>rd</sup> house and he may kill.

Venus is the Lord of the 7<sup>th</sup> and 12<sup>th</sup> and both of them are bad. Mars himself is also bad and I don't see why he would not kill a person when he is ill-disposed. In all these cases we must patiently examine the details composing the combination of planets, see how much each planet is capable of giving good or bad and summarise the results of the planetary combinations by reference to astrological principles. The apparent contradictions and inconsistencies must be reconciled as far as possible and to do this the reader must have acquired some mastery in the subject.

### Laghu Parasari – Scorpio Lagna

बुधशुक्रार्कतनयाः पापा शुभौ गुरुनिशाकरौ।

सूर्यचन्द्रमसावेव भवेतां योगकारकौ॥ ६२॥

जीवो न हन्ता सौम्याद्या हन्तारौ मारकाह्वयाः।

तत्तत्फलानि विज्ञायान्येवं वृश्चिकजन्मनः॥ ६३॥

Mercury, Venus and Saturn are inauspicious. Jupiter and the Moon are auspicious. The Sun and the Moon are Yoga karakas. Jupiter does not kill. Mercury and other Maraka planets can kill. The results for a person born in Scorpio Lagna are to be understood thus.

**Notes:** In some of the versions following lines appear:

बुधभौमसिताः पापाः शुभौ गुरुनिशाकरौ। and

सितइशनयः पाआः शुभौ गुरुनिशाकरौ।

The second line in the meaning is the same as our first line while the first line includes Mars in evil planets than Saturn. Mars is not fully auspicious for Scorpio Lagna because the evil of the 6<sup>th</sup> lord is more than the auspiciousness of the Lagna (a Trikona lord). Thus Mars is somewhat evil or inauspicious for Scorpio Lagna. Some say that Mars is neutral: कुज समः सिताद्याश्च पापा मारकलक्षणः:

Jupiter is not considered Maraka for owning the 2<sup>nd</sup> house but is considered auspicious for owning the 5<sup>th</sup> house. Perhaps the reason is that Jupiter is friendly to the Lagna lord Mars. However in association with other evil planets in the 2<sup>nd</sup> house, he may exercise some Maraka powers.

The Moon is auspicious being the 9<sup>th</sup> (A trikona) lord and bestows good results.

The Sun as 10<sup>th</sup> (A Kendra) house lord abandons his malifcence and is productive of Rajayoga results in relation with the 9<sup>th</sup> lord Moon. The Moon may be in the 10<sup>th</sup> house and the Sun in the 9<sup>th</sup> house or both of them may be in the 9<sup>th</sup> or 10<sup>th</sup> house.

Mercury owns the deadly evil 8<sup>th</sup> house and 11<sup>th</sup>, a Trishadaya house; Therefore Mercury is totally evil.

Saturn owns the 3<sup>rd</sup> and 4<sup>th</sup> houses. He is inauspicious as a Trishadaya lord. Lordship of the 4<sup>th</sup> house (a Kendra) does not alter his inauspiciousness.

Venus as the 12<sup>th</sup> house lord becomes neutral and gives results according to the house identical with his other sign Taurus which fall in the 7<sup>th</sup> house, a Maraka house. Therefore, Venus functions as a Maraka. Venus is a natural benefic and Kendradhipatyā Dosha occurs to him. Therefore, Venus is endowed with double blemish. Thus Venus gives inauspicious and Maraka results for Scorpio Lagna.

### Fruitful Yogas:

1. Moon + Mars, only Mars spoilt.
2. Moon + Saturn, Saturn with a little blemish.
3. Moon + Sun, a Rajayoga.
4. Moon + Venus, Venus is blemished.

### Spoilt Yogas:

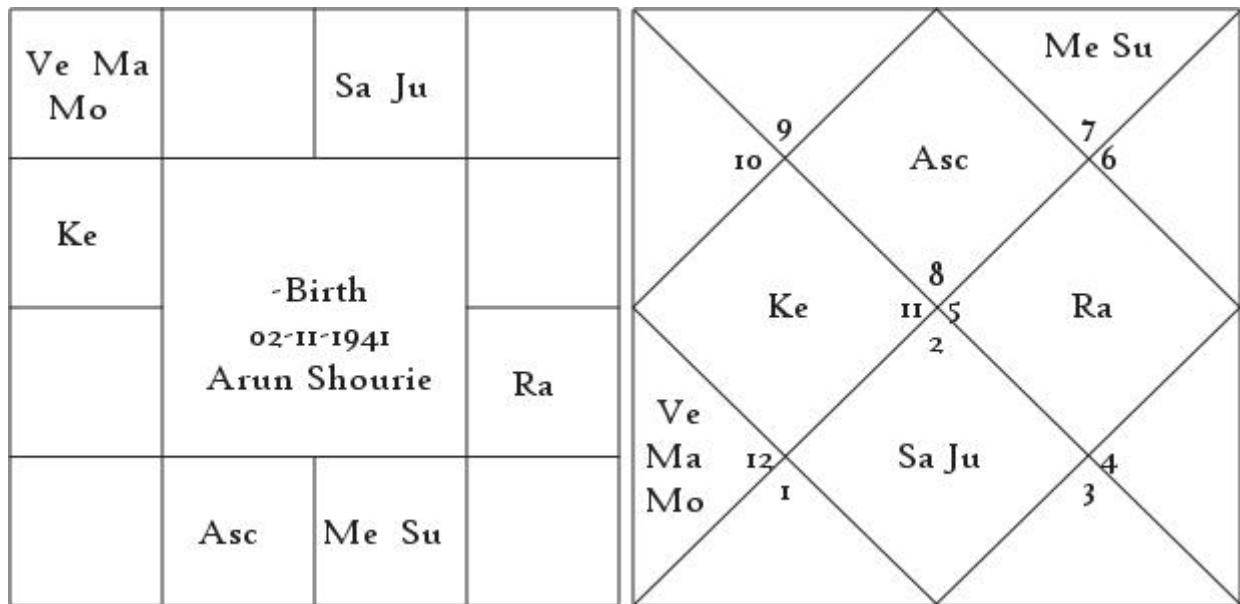
1. Mars + Jupiter, as 2<sup>nd</sup> house lord Jupiter acquire the evil of 6<sup>th</sup> lord Mars. Thus gets spoiled.
2. Jupiter + Venus both spoilt.
3. Jupiter + Saturn both spoilt.

### Example:

The chart hereunder is of Arun Shourie a journalist of piercing intellect and presently Minister for disinvestment in A.B.Vajpai Govt.

Balance of Mercury Dasa at birth 6 years 3 months.

The Lagna Lord Mars is conjunct Moon in the 5<sup>th</sup> house in a fertile sign owned by Jupiter provides him piercing intellect to fight for the truth. The Dasas of the Moon and Mars proved very auspicious for him in this respect. Presently he is under Rahu's Dasa from February 1998. Rahu alone is in the 10<sup>th</sup> house. It functions as Rajayogakaraka in Jupiter's Bhukti. Rahu and Jupiter are mutually in Kendras and Jupiter is a Trikona Lord, hence auspicious.



### 63. Sagittarius Lagna

#### Verse 64 – Sagittarius Lagna

தனுசிற் பிறந்தவர்க்குத் தண்புகர்பொன் பாவி  
சனி செவ்வாய் சூரியன் றெனல்லார் சனிமதியுங்  
கொல்லான் புகர்புதனுங் கொல்லுவர் மால் சூரியனும்  
மொல்லையினிற் கூடிலுண்டாம் யோகம்.

**Meaning:** For those born in Sagittarius Lagna Venus and Jupiter as malefics. Saturn, Mars and Sun are benefics. Saturn and Moon will not kill. Venus and Mercury will kill. Combination of Sun and Mercury will be a Raja Yoga.

**Explanations:** Sagittarius is a dual rasi. Since Venus gets the ownership of 6<sup>th</sup> and 11<sup>th</sup> houses, he is considered as a malefic.

Saturn being a natural malefic and because of getting the ownership of 2<sup>nd</sup> and 3<sup>rd</sup> is treated as a benefic. Since Mars gets the ownership of the 5<sup>th</sup> house he is treated as a benefic. Due to the ownership of the 9<sup>th</sup> house of Bhagya, Sun is a benefic. Sun is not only a benefic but a yoga karaka also.

2<sup>nd</sup> house is the general house of death and hence the 2<sup>nd</sup> lord Saturn is a maraka. But he will not kill. Experience shows that unless Saturn is exalted he will not kill.

For Sun and Moon there is no Ashtamadhipathi Dosha (owning the 8<sup>th</sup> house) and the 8<sup>th</sup> house being the house of longevity and since Jupiter is a friendly planet to Moon, Moon will not kill.

Mercury owning the 7<sup>th</sup> house is getting the Badhakatipati Dosha as Sagittarius is a dual rasi. In addition Mercury also gets Kendradhipatyā Dosha as well as Marakadipatyā Dosha. Since he gets all the three Dosha he is the worst maraka.

Bhagya lord Sun is a full Yoga Karaka. Even though Mercury gets the ownership of the 10<sup>th</sup> Kendra, he will give yoga when he joins Sun. If along with them the 5<sup>th</sup> lord Mars also joins, a full Dharma Karmadhipati Yoga results.

### Jataka Chandra – Sagittarius Lagna

Stanzas – 63 - 64

एक एव कविः पापः शुभौभौम दिवाकरौ।

योगोभास्करसौम्याभ्यां स्यान्नहन्तांशुमत्सुतः ॥ ६३ ॥

ब्रन्ति शुक्रदयः पापाः इन्तूलक्षण लक्षिताः।

ज्ञातव्यानि फलान्येवं चापजस्य मनीषिभिः ॥ ६४ ॥

**Meaning:** To the person born in Sagittarius, Venus alone is evil. Sun and Mars are productive of good. The combination of Sun and Mercury produces Raja Yoga. Saturn himself does not kill even when possessed of death-inflicting powers. (63).

Venus and other evil planets when invested with death-inflicting powers kill the person born in Sagittarius and these results must be carefully predicted by the learned. (64).

**Explanations:** The first portion of stanza 63 is the same in a different book, but the latter portion differs considerably. ‘*Yoga Bhaskara Soumyabyam*’ is one reading while the other is ‘*Yukto Bhaskara Bhoumabhyam Nahanti Ravi Nandana*.’ The first reading may be interpreted thus – the Yoga or combination of ‘*Bhaskara*’ (Sun) and ‘*Soumya*’ (Mercury) produces Raja Yoga while the other reading means that when Saturn in combination with ‘*Bhaskara*’ and ‘*Bhouma*’, he will not kill the person though possessed of death-inflicting powers. This point requires a thorough explanation. Venus is bad because he owns the 6<sup>th</sup> and 11<sup>th</sup> houses both of which are evil and we can at once see that Venus is bad. Mars and Sun are declared to be good.

Mars owns the 5<sup>th</sup> and 12<sup>th</sup> houses of which 5<sup>th</sup> is good and 12<sup>th</sup> is bad, while personally Mars is a friend of Jupiter who is Lord of Sagittarius. Sun is both a friend of Jupiter and also owns the 9<sup>th</sup> house and thus he becomes a perfectly good planet. About the combination of Mercury and Sun one version is perfectly silent and I believe it is wrong or has apparently misunderstood the spirit of the author’s explanation of the astrological principles. We have it clearly stated by the author in the earlier portions of his work that the combinations of the Lords of the kendras and trikonas are always productive of good

results and they give rise to Raja Yoga. Sun is the lord of the 9<sup>th</sup> while Mercury is the lord of the 7<sup>th</sup> and 10<sup>th</sup> houses, both of which are kendras. Therefore the combination of the Lords of the 9<sup>th</sup> and the 10<sup>th</sup> houses must produce Raja Yoga. This has been omitted in the second reading and I believe it is an important omission considering the particular care the author has taken all along to show the existence of Raja Yoga whenever and wherever the Lords of the Kendras and trikonas unite together. The second reading not only makes an important omission but also adds a misinterpretation. It says that ‘*Ravinandana* (Saturn)’ does not kill when he joins ‘*Bhouma*’ (Mars) or ‘*Bhaskara*.’ It is opposed to the spirit of the author’s explanation. In none o the previous stanzas does the author say that a combination with another planet, exempts a planet from exercising such death-inflicting powers. Saturn, it must be remembered, owns the 2<sup>nd</sup> and 3<sup>rd</sup> houses of which the last is an unfavourable house. The owning of the 2<sup>nd</sup> has not been distinctly declared to be an inauspicious one. The author says here and there that its lord becomes powerful in inflicting death. Therefore we may safely stick up to the first reading which is more sensible and consistent with the author’s ways of explaining astrological principles. Who are other evil planets? Has not been clearly mentioned by him but those who are not mentioned in the list of good planets must be presumed to be evil as a matter of fact. Saturn is evil; Mercury owns the 7<sup>th</sup> and 10<sup>th</sup> houses and become evil if he owns Kendras as an auspicious and good when owning Kendras as an evil planet. This therefore depends upon his associations and aspects. Moon owns the 8<sup>th</sup> house but the evil which results from owning the 8<sup>th</sup> house does not exist in the case of Sun and Moon and therefore Moon ought to have been classed as a good planet because he also chances to be a friend of the lord of Sagittarius viz., Jupiter. These evil planets when possessed of death-inflicting powers kill the person born in Sagittarius. All the above results, the author says, must be carefully predicted by the well versed in the science of astrology.

In stanza 64, there is another reading which also has to be carefully considered. The first reading which is the most correct I believe says ‘*Gnathavyani Phalanyavan*,’ while the second reading says ‘*Budah-papayuthanathi*.’ The first means that we have to understand the results above named in the manner described, while the second reading means that Mercury when combined with evil planets, does not kill the person himself. I do not understand why Mercury should not kill when he is evil and when he possesses death-inflicting powers. The combination o an evil planet with other evil planets, has never been stated to produce good and death has been considered by mankind as the worst of evils though this question as a matter of fact, is open to serious objections into which it is not our present purpose to enter. These ill considered alterations and erasures in the original books and manuscripts have been producing much injurious results in as much as, we have to deal with the correct spirit of the technical sciences and not with their philological or word-quibbling niceties. In the interpretation of a stanza one has to be very careful about the explanation one offers. The spirit of the author must be preserved

at any cost. His general principles of explanation must not be sacrificed for any vanity which might give the commentator some airs of originality, which he wishes to assume and the explanations offered to the public, must be consistent and sensible, so that they may, in no way, contradict the earlier portions of the work under reference and translation.

### Laghu Parasari – Sagittarius Lagna

एक एव कविः पापः शुभौ भौमदिवाकरौ।  
योगो भास्कर सौम्याभ्यां निहन्ता भास्वतः सुतः ॥ ६४ ॥  
ग्रन्ति शुक्रादयः पापा मारकत्वे लक्षिताः।  
जातव्यानि फलान्येवं चापजस्य मनीषिभिः ॥ ६५ ॥

For Sagittarius Lagna only Venus is inauspicious. Mars and the Sun are auspicious. Combination of the Sun and Mercury causes Rajayoga. Saturn is a Maraka, who kills Venus and others kill when they are in the capacity of a Maraka. Thus, the wise should understand the results for one born under Sagittarius Lagna.

#### Notes:

Some readings give शुभौ सौम्यदिवाकरौ।

But how can Mercury be auspicious? Mercury becomes maraka and has the blemish of Kendradhipaty Dosha.

The Sun owns the 9<sup>th</sup> (a Trikona) house and Mercury owns the 10<sup>th</sup> house. The exchange of 9<sup>th</sup> and 10<sup>th</sup> house lords produces Rajayoga. Then, Mercury will predominantly be functioning as the 10<sup>th</sup> house lord and according to rule.

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम्।

सम्बन्धमात्राद् बलिनौ भवेतां योगकारकौ ॥

Even if the lords of Kendra and Trikona houses have some blemish (Only one of them) they do become Yogakaraka through mutual relationship.

For Saturn there are various readings:

न् हन्ति रविनन्दनः।

न तु हन्तांशुमत्सुतः।

न हन्ता भास्वतः सुतः।

निहन्ता भास्करात्मजः।

All these declare that Saturn does not kill. Saturn as 2<sup>nd</sup> house lord is definitely a Maraka. Again, Saturn owns the 3<sup>rd</sup> house, a Trishadaya house. Therefore he is inauspicious or evil. It is strange, why all the versions say that Saturn does not kill. We do not agree to this as Saturn leads the army of Marakas. If he even slightly gains that capacity.

The Sun owns the 9<sup>th</sup> (a Trikona) house. Therefore, he is surely auspicious.

Mars owns the 12<sup>th</sup> house; he gives results according to the house identical with his other sign Aries. Aries falls on the 5<sup>th</sup> house. Hence Mars is auspicious, owning a Trikona.

Jupiter is the Lagna Lord therefore auspicious and Yogakaraka being the 1<sup>st</sup> Trikona Lord.

The Moon owns the 8<sup>th</sup> house. Therefore he is inauspicious.

Venus owns two Trishadaya houses i.e. the 6<sup>th</sup> and 11<sup>th</sup> houses. Hence is essentially inauspicious.

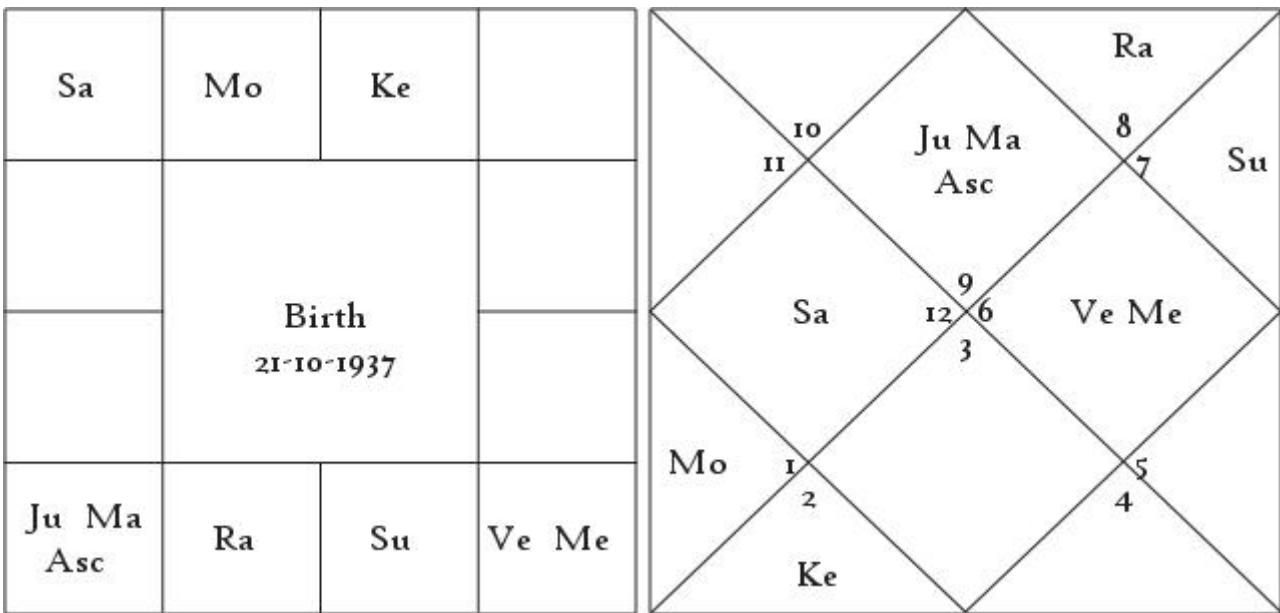
### Fruitful Yogas:

1. Mars + Jupiter, greatly auspicious.
2. Sun + Jupiter, greatly auspicious.
3. Sun + Mercury, only Mercury blemished.

### Spoilt Yogas:

1. Mars + Mercury, Mercury already blemished, Mars gets blemished due to association. Thus Yoga is spoilt.

### Example



The chart hereunder is of the chief Minister of Jammu & Kashmir, Dr. Farook Abdullah. He enjoyed sovereignty in the state during Jupiter's Dasa which started in May 1983. Jupiter and Mars forming a Rajayoga combination in the Lagna. The native has threat to life from the existing terrorism in Kashmir. Two Pancha Mahapurusha yogas, Hamsa and Bhadra are also present in the Lagna and the 10<sup>th</sup> house, elevating the potential of the horoscope.

#### 64. Capricorn Lagna

##### Verse 65 – Capricorn Lagna

தூய்மகர லக்கினந்தான் னோன்றிப் பிறந்த வருக்கேல்  
விளங்குஞ் சந்திரனு மேருவுந் – தீய்பரவி வெள்ளி  
செவ்வாய் நல்லான் விளங்கிரவி காரிகொல்லான்  
விள்ளமதி யுங்குருவு மேல்.

**Meaning:** For those born in Capricorn Lagna, Moon and Jupiter are worst malefics. Venus and Mars are benefics capable of giving yoga. The scorching Sun and Saturn will not kill. Only Moon and Jupiter will kill.

**Explanations:** Capricorn is a movable rasi. 2<sup>nd</sup> and 7<sup>th</sup> are the maraka places. 11<sup>th</sup> house is Badhaka place. Lord of the 7<sup>th</sup> house of maraka and the lord of the 3<sup>rd</sup> and 12<sup>th</sup> house Jupiter are stated to be malefic.

Saturn owning the Lagna and the 2<sup>nd</sup> house, Mars owning the 4<sup>th</sup> house of comforts and the lord of the 5<sup>th</sup> and 10<sup>th</sup> house Venus are all benefics.

Mars also owns the 11<sup>th</sup> house which is a Badhaka place. But the 4<sup>th</sup> house lordship is strong and hence he is a benefic.

### Verse 66

மேலிருவருங்கொல்லார் வெள்ளி புதன் கூடியிடற்  
கோல்யோக மெல்லாங்க கொடுத்திருவர் – நூல் வழியே  
பார்த்து வரலாலறிந்து பார்மாரகரை வெல்லாஞ்  
சேர்த்துரையு மின்னே தெளிந்து.

**Meaning:** The above stated Sun and Saturn will not kill. Reasons for that are also stated above. Conjunction of Mercury and Venus gives Dharma Karmadhipati Yoga.

**Explanations:** For Sun there is no blemish on account of the 8<sup>th</sup> house ownership (Ashtamadhipaty Dosha). He himself is the karaka for longevity. Saturn is Lagna lord and hence both of them will not kill.

Jupiter owns the 3<sup>rd</sup> and 12<sup>th</sup> house and Moon gets the lone ownership of the 7<sup>th</sup> house and hence both become marakas. For movable rasi even though the 2<sup>nd</sup> house is a strong maraka house, Saturn, the owner of the 2<sup>nd</sup> house will not kill due to his ownership of Lagna.

Venus since he owns the 5<sup>th</sup> trikona and the 10<sup>th</sup> Kendra he becomes a strong Yoga karaka to produce a Raja Yoga.

Mercury owns the strong trikona- the 9<sup>th</sup> house but also owns the bad house of 6<sup>th</sup> and hence cannot be a complete yoga karaka. But when he joins Venus he becomes yoga karaka and produces Dharma Karmadhipati Yoga.

### Jataka Chandrika – Capricorn Lagna

Stanzas – 65 – 66 - 67

कुजजीवेन्द्रवः पापाः शुभौभार्गवचन्द्रजौ।

राजयोगकरस्साक्षादेक एव भृगोस्सुतः ॥ ६५ ॥

चन्द्रात्मजेनसंयुक्ते विशेषफलदायकः।

स्वयच्चैवनहन्तास्यान्मन्दो भौमादयः परे ॥ ६६ ॥

निहन्तारः पापिनस्ते मारकत्वेन लक्षिताः।

**ज्ञातव्यानि बुधैरेवं फलानिमृगजन्मनः ॥ ६७ ॥**

**Meaning:** To the person born in Capricorn, Mars, Jupiter and Moon are evil. Venus and Mercury are bad. Venus alone is productive of Raja Yoga. (65).

In conjunction with Mercury there will result much happiness. Saturn will not kill the person though possessed of death-inflicting powers. But Mars and other evil planets, when they are invested with death-inflicting powers, kill the native. These are the results which are generally predicted by the learned about the persons born in Capricorn Lagna (66 & 67).

**Explanations:** Mars, Jupiter and Moon are declared to be evil to persons born under the influence of Capricorn. Mars is evil, because he owns the 4<sup>th</sup> and 11<sup>th</sup> houses of which the 11<sup>th</sup> is bad while the 4<sup>th</sup> is good, because a Kendra owned by an evil planet produces good. Jupiter is evil because he owns the 3<sup>rd</sup> and 12<sup>th</sup> houses both of which are bad, for any planets to own. Moon is the lord of the 7<sup>th</sup> house and he is declared to be bad by the author. Here there ought to have been some exception put in. The author stated earlier that when planets are evil and own Kendra, they produce good, while good planets owning Kendra produce evil. If Moon is weak, debilitated or badly associated and aspected he becomes or is to be considered as an evil planet and therefore when he owns Kendras he must produce good. But when he is full, well associated and aspected he becomes auspicious and must produce evil when he owns Kendras. Venus is good because he owns 5<sup>th</sup> and 10<sup>th</sup> houses. In cases where a good planets owns trikonas and Kendras together he seems to lose the evil that he would otherwise produce as lord of Kendra.

In conjunction with Mercury there will result much happiness. This is very vague. Who should be in conjunction with Mercury is not clearly stated by the author. Perhaps he means the combination of Venus and Mercury produces Raja Yoga. Mercury is the lord of the 6<sup>th</sup> and 9<sup>th</sup> houses of which the first is bad while the second is productive of good results. Venus in this case does not want the help of any body to produce Raja Yoga. He is the lord of 5<sup>th</sup> and 10<sup>th</sup> houses and he combines in himself the ownership of Kendra and trikona. He has independent powers to confer good. Moon is the lord of 7<sup>th</sup>, a Kendra and as such may produce good when he is weak or debilitated. But the combination of the lords of the Kendra 1<sup>st</sup>, 4<sup>th</sup> and 7<sup>th</sup> with lords of trikonas, is not so highly valued for Raja Yoga, by the author. Saturn will not kill the person though possessed of death-inflicting powers. This requires an explanation. Saturn owns two houses 1<sup>st</sup> and 2<sup>nd</sup>. 1<sup>st</sup> is good because it is a Kendra and owned by an evil planet. The owning of the 2<sup>nd</sup> has been declared though indirectly to be bad. Saturn has a natural tendency to kill natives because he likes to kill. To this there are powers added which ought to have made him a death-inflicting planet, but I suppose the owning of a kendra coupled with the love he has for a person born under his own direct influence made him good to the person born in

Capricorn. Mars and other evil planets kill him. Jupiter is evil; Sun is evil as also Moon. So that practically we have Jupiter, Sun, Mars and Moon for inflicting death while Saturn, Mercury and Venus are for doing good especially the last two planets.

*In Tamil verse Mars treated as a benefic as compared to Jataka Chandrika.*

### Laghu Parasari – Capricorn Lagna

कुजजीवेन्द्रः पापाः शुभौ भार्गवचन्द्रजौ।  
राजयोगकरः साक्षाद् एक एव भृगो सुतः ॥ ६६ ॥  
चन्द्रात्मजेन संयुक्तो विशेषफलदायकः।  
स्वयं चैव न हन्ता स्यात् मन्दो भौमादयः परे ॥ ६७ ॥  
निहन्तारः पापिनस्ते मारकत्वेन लक्षिताः।  
ज्ञातव्यानि बुधैर्वं फलानि मृगजन्मनः ॥ ६८ ॥

For Capricorn Lagna, Mars, Jupiter and the Moon are evil or inauspicious. Venus is the only Rajayogakaraka planet. The combination of Venus and Mercury produces specially auspicious results. Saturn himself does not become Maraka. Mars and other inauspicious planets endowed with Maraka characteristics cause death. Thus, the wise should understand results for Capricorn Lagna.

Notes: Saturn is the Lagna lord here. Lagna is a Kendra as well as Trikona and therefore the Lagna lord is a Rajayogakaraka.

Saturn also owns the 2<sup>nd</sup> house a Maraka house. So Saturn should also function as death inflicting planet. But how a Rajayogakaraka planet can be a death inflicting planet certainly not. Saturn's Maraka powers are minimised. He can be somehow troublesome, if he occupies the 2<sup>nd</sup> house with other inauspicious planets. This is why it is said in this reading: स्वयं चैव न हन्ता स्यान्मन्दः। Saturn by himself does not kill, unless there are other reasons for him to do so.

Jupiter owns the 3<sup>rd</sup> and 12<sup>th</sup> house for Capricorn Lagna. By the rules पतयन्निषड्यानां यदि पापफलप्रदाः and लग्नाद् व्यद्वितीयेशौ परेषां साहचर्यतः स्थानान्तरानुगुण्येन भवेतां फलदायकौ। We have to

take Jupiter as inauspicious. That sis, as 12<sup>th</sup> house Lord, Jupiter gives results according to his 3<sup>rd</sup> house lordship, the evil results.

Venus owns the 10<sup>th</sup> house (a Kendra) and therefore becomes neutral. Again he owns a Trikona i.e. the 5<sup>th</sup> house. By simultaneously owning a Kendra and Trikona he is termed Rajayogakaraka and gives all round success in his Dasa. He gives greatly auspicious results or Rajayoghaphala, if he is related to the 9<sup>th</sup> house lord Mercury.

Mercury owns the 9<sup>th</sup> (a Trikona) house. Therefore, he is auspicious vide Sloka 6. But being also the 6<sup>th</sup> (Trishadaya) house lord, he is inauspicious vide Sloka 6. This blemish of Mercury vanishes away, if Mercury gets related with Venus, another Trikona Lord. A great Yoga is created, if Mercury and Venus occupy the 10<sup>th</sup> and 9<sup>th</sup> house respectively. This is called Dharmakarmadhipati Yoga. Here, Mercury and Venus exclusively behave and function as 9<sup>th</sup> and 10<sup>th</sup> house lords.

The Moon owning the 7<sup>th</sup> house is a Maraka. If the Moon is bright (strong) then as benefic, she additionally acquires Kendradipatya Dosha and her Maraka characteristics get a boost. If the Moon is deficient in rays (weak) then she is simply a Maraka for his malefic nature.

The Sun owns the 8<sup>th</sup> house. Therefore, he is essentially inauspicious.

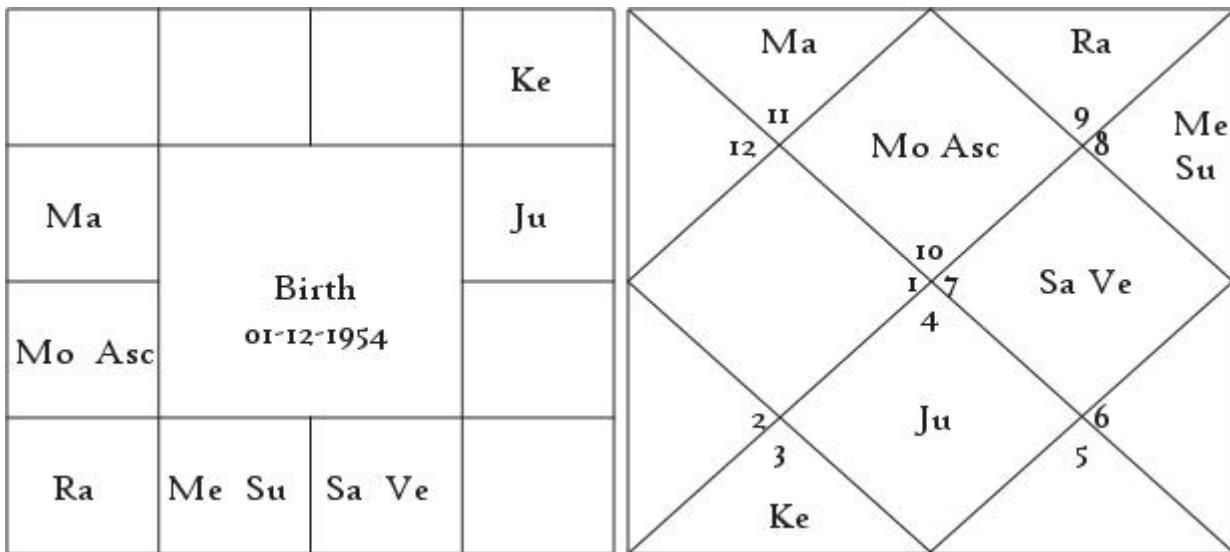
### Fruitful Yogas:

1. Venus, alone is Rajayogakaraka.
2. Venus + Saturn, a great combination, if not in the 2<sup>nd</sup> house.
3. Venus + Mercury, greatly auspicious combination
4. Mercury + Saturn, only Mercury spoilt.
5. Venus + Mars, only Mars spoilt.
- 6 Venus + Moon, only the moon spoilt.

### Spoilt Yogas:

1. Moon + Mercury both the planets are spoilt.
2. Mars + Mercury, both the planets are spoilt, Mars as 11<sup>th</sup> lord and Mercury as 6<sup>th</sup> house lord.

### Example:



The chart hereunder is of celebrated social worker Medha Patekar who is related to Save Narmada Movement. The combination of the Lagna Lord Saturn and 10<sup>th</sup> lord Venus in the 10<sup>th</sup> house is a great Rajayoga combination. Saturn is the planet of sown trodden masses and Venus of emotions. The Yoga of Saturn and Venus in airy sign Libra made her become intellectually conscious of the social needs of lower strata of the society and fight for the cause of less fortunate people.

It is not so, that Rajayogas are present alone in the charts of rich or royal people. Actually Rajayogas have also to do with the popularity and mass acceptance in the chart of Bhoodana leader Vinobha Bhave. Similarly, many Rajayogas can be seen in the chart of Swami Vidyaranya, the Great founder figure of Vijayanagr Empire of South India.

## 65. Aquarius Lagna

### Verse 67 – Aquarius Lagna

கும்ப விலக்கினத்திற் கூடிப் பிறந்தவர்க்குப் பாம்பு  
 குரு சேய் பாபி பண் பிரவி – விம்புபுகர் புந்திசனி  
 நல்லன் புகர் சேயுங் கூடிவிடிற்  
 றந்தரசர் யோகந் தரும்.

**Meaning:** For those born in Aquarius Lagna, the natural benefic Jupiter and Mars will give bad results and hence they are malefics. Shining Sun, Venus, Mercury and Saturn are benefics. They will give good results. For this Aquarius Lagna if Venus and Mars conjoin that will be a Dharma Karmadhipati Yoga.

**Explanations:** Jupiter gets the ownership of 2<sup>nd</sup> and 11<sup>th</sup> house. Both are essential houses for finance. Even though the author has termed Jupiter as malefic, experience shows that Jupiter Dasa gives benefic results based on placement and strength in the horoscope.

Mars though owns the strong 10<sup>th</sup> Kendra, he becomes a special maraka planet for Aquarius Lagna as he is lord of 3<sup>rd</sup> house also. The 4<sup>th</sup> Kendra and the 9<sup>th</sup> trikona lord Venus, 7<sup>th</sup> lord Sun, 5<sup>th</sup> lord Mercury and the Lagna lord Saturn are stated to be benefics. The conjunction of the 10<sup>th</sup> lord Mars and the 9<sup>th</sup> lord Venus constitutes Dharma Karmadhipati Yoga. In Mercury also joins them, the Yoga will become very strong.

### Verse 68

தருகருவு மேகால்லான் சந்திரனுஞ் சேயும்  
வெருவி யிடக் கொல்வர் மிக்காய் – வருவுபரங்  
கண்டு பிலனாய் கருத்திலறிந் தேயுரையும்  
கண்டு மொழி நல்லாய் கசிந்து.

**Meaning & Explanation:** Jupiter owns the 2<sup>nd</sup> and 11<sup>th</sup> house. Even though the 2<sup>nd</sup> house is the natural house of Maraka, Jupiter will not kill. For fixed sign the special maraka place lord – 3<sup>rd</sup> house – Mars as well as the 6<sup>th</sup> lord of enemies and diseases – Moon are the strong marakas. The 8<sup>th</sup> lord Mercury is also a special maraka but he will not kill as he owns the 5<sup>th</sup> trikona and also a friend of Lagna lord Saturn.

### Jataka Chandrika – Aquarius Lagna

Stanzas – 68 - 69

कुजजीवेन्द्रवः पापाः एकोदैत्यगुरुशशुभः।  
राजयोगकरौभौम कविकोह्यो बृहस्पतिः ॥ ६८ ॥  
नहन्ताभ्रन्ति भौमाद्याः मारकत्वेन निस्त्वितः।  
ज्ञातव्यानि बुधैरेवं फलानि घटजन्मनः ॥ ६९ ॥

**Meaning:** To the person born in Aquarius Lagna, Mars, Mercury and Moon are evil. Venus alone is auspicious. The combinations of Venus and Mars produce Raja Yoga (68).

Jupiter will not kill the person born in Aquarius by himself though possessed of death-inflicting powers, Mars and other evil planets when invested with death powers kill the

native; the results of planetary combinations must thus be known by learned pundits (in astrology). (69).

Explanations: Mars, Moon and Jupiter are evil. Mars is the lord of 3<sup>rd</sup> and 10<sup>th</sup> houses of which 3<sup>rd</sup> house is evil while the owning of the 10<sup>th</sup> by an evil planet like Mars is productive of good. Jupiter is lord of the 2<sup>nd</sup> and 11<sup>th</sup> houses and both of them are bad houses. Moon is the lord of the 6<sup>th</sup> house and is therefore evil. The combination of Kendra and trikona in one and the same planet produces good. Venus owns the 4<sup>th</sup> and 9<sup>th</sup> houses and thus he is good. But for Raja Yoga, the combination of lords of the 9<sup>th</sup> and 10<sup>th</sup> houses is necessary and therefore the author says Mars and Venus, lords of 10<sup>th</sup> and 9<sup>th</sup> respectively must join together to produce Raja Yoga. 10<sup>th</sup> house is the house of employment, political work, reputation, command and so on, and therefore its lord must combine with the lord of the 9<sup>th</sup> for producing Raja Yoga. Jupiter is the lord of the 2<sup>nd</sup> house and as such possesses the power of killing the person. He is, besides, also the lord of the 11<sup>th</sup> house. But the author says, he will not himself kill the native when possessed of death-inflicting powers. Mars and other evil planets kill the person when they possess death powers. Mars owns 3<sup>rd</sup> and 10<sup>th</sup> houses of which 3<sup>rd</sup> is bad while the 10<sup>th</sup> is good. When good and evil balance each other by a rule of astrology, evil prevails. Moon is bad and he may kill the party. Nothing is said of Sun and Saturn. Sun is the lord of the 7<sup>th</sup> house and as an evil planet he must produce good by owning a Kendra. But he owns the 7<sup>th</sup> house which relates to death. He is not mentioned by the author in the list of the good or in that of the bad. Why? I suppose he is neutral. What about Saturn? He is the lord of the 1<sup>st</sup> and 12<sup>th</sup> houses and as such owns one good and one bad house. But there is a special evil attached to Saturn in this Lagna. The owner of the birth is also the lord of the 12<sup>th</sup> and this keeps him from doing any good to the native.

### Laghu Parasari – Kumbha Lagna

जीवचन्द्रकुजा: पापा एको दैत्यगुरुः शुभः।

राजयोगकरो भौमः कविरेव वृहस्पतिः ॥ ६९ ॥

निहन्ता घन्ति भौमाद्या मारकत्वेन लक्षिताः।

एवमेव फलान्यूहयान्येतानि घटजन्मनः ॥ ७० ॥

Jupiter, Moon and Mars are evil for Aquarius Lagna, only Venus is auspicious. Mars produces Rajayoga, when gets related to Venus. Jupiter, Mars etc. kill when endowed with Maraka powers. Thus, one should guess the results for Aquarius Lagna native.

**Notes:** Jupiter is inauspicious vide Sloka 6 because he owns the 2<sup>nd</sup> (Maraka) house and 11<sup>th</sup> (Trishadaya house). If he acquires killing powers to a great extent then he would surely be the killer.

Mars owns the 10<sup>th</sup> house and as natural malefic owning a Kendra leaves his malifcence and becomes neutral. Again by owning the 3<sup>rd</sup> (Trishadaya) house, he becomes inauspicious.

Venus owns the 4<sup>th</sup> (Kendra) house, hence neutral. Venus also owns the 9<sup>th</sup> (Trikona) house and becomes auspicious. Thus, Venus becomes single lord of a Kendra and a Trikona. Hence he is declared Rajayogakaraka.

If Venus occupies the 10<sup>th</sup> house and Mars is posited in the 9<sup>th</sup> house, a great Rajayoga is produced for then the two planets function as the 9<sup>th</sup> and 10<sup>th</sup> house lords in house exchange.

Mercury owns the 8<sup>th</sup> house therefore he is evil but then he is also the 5<sup>th</sup> (Trikona) house lord, hence auspicious.

In B.P.H.S. (Jha's edition) the line **राजयोगकरो ज्ञेयः कविरेव बृहस्पतिः।** appears.

If Venus is placed in the 5<sup>th</sup> house and Mercury in the 4<sup>th</sup> house, a Rajayoga is caused by the exchange of houses by the 4<sup>th</sup> and 5<sup>th</sup> house lords. This also seems to be appealing. Perhaps in our reading Mercury is not considered for the reason that his Moolatrikona sign falls in the 8<sup>th</sup> house and he might have been considered more evil than auspicious.

The Moon as the 6<sup>th</sup> (Trishadaya) house lord is inauspicious in her Dasa.

The Sun as the 7<sup>th</sup> lord turns neutral and Kendradhipatya Dosha does not occur to him. As the 7<sup>th</sup> house lord, he is essentially a Maraka but not endowed with as much Maraka powers as a natural benefic like Jupiter or Venus owes.

Saturn as the Lagna and 12<sup>th</sup> house lord gives results only as the Lagna lord, Saturn placed in the 12<sup>th</sup> house is more a 12<sup>th</sup> house lord and hence less auspicious.

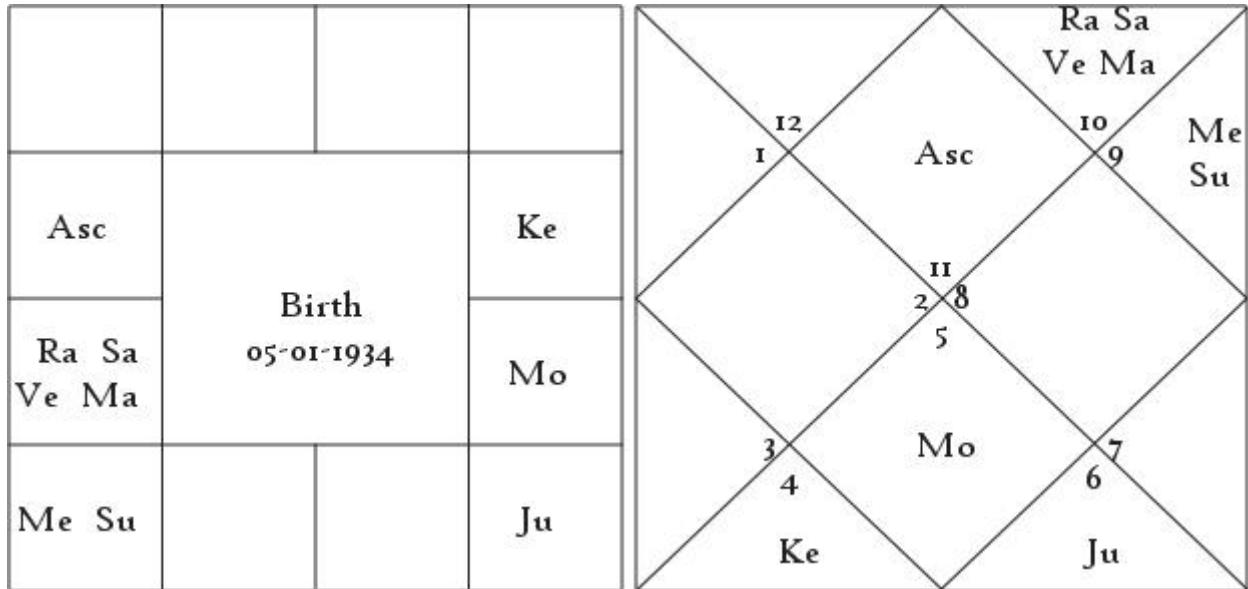
### Fruitful Yogas:

1. Venus alone is Rajayogakaraka.
2. Saturn + Venus, a great combination.
3. Venus + Mercury, only Mercury spoilt.
4. Venus + Mars, only Mars spoilt.
5. Venus + Sun, only Sun spoilt.
6. Saturn + Mercury, Mercury spoilt. This yoga should not occur in the 12<sup>th</sup> house.

### Spoilt Yogas:

1. Sun + Mercury, both spoilt.
2. Mars + Mercury, both spoilt.

### Example:



In the chart of Dr. Murali Manohar Joshi, union minister for human resource development, Mars, Venus and Saturn occupy the 12<sup>th</sup> house. Venus is Yogakaraka Saturn is the Lagna lord. Had the Yoga of Saturn + Venus occurred in the Lagna, 4<sup>th</sup> or 9<sup>th</sup> house, it would have greater intensity. The least effective Yoga seems to be that of Saturn and Mars as both will function more as the 12<sup>th</sup> and 3<sup>rd</sup> house lords than the Lagna and 10<sup>th</sup> house lords.

### 66. Pisces Lagna

#### Verse 69 – Pisces Lagna

மீன விலக்கினத்தான் மேலாய்ப் பிறந்தவருக்குச்  
குனசனி புத்திபுகர் சூரியன் பொன் – ஞானமுடன்  
பாவியாஞ் சேய்மதியும் பண்புடைய நல்லவர்கள்  
கோவுகுரு செவ்வாயும் கூடில்.

**Meaning:** For those born in Pisces Lagna Saturn, Mercury, Venus, Sun and Jupiter are malefics. Mars and Moon as benefics. Combination of Mars and Jupiter...

**Explanations:** The verse seems to be incomplete as the last line says Conjunction of Mars and Jupiter .... The remaining portion is found in the next verse. Saturn gets the ownership of the 12<sup>th</sup> house of losses and the 11<sup>th</sup> house of special maraka place for a dual Lagna. Hence he is a malefic. Venus owns the 3<sup>rd</sup> and the 8<sup>th</sup> house and as both houses are bad he is a malefic. For a dual Lagna the 7<sup>th</sup> house is a maraka place and

Badhaka place and hence Mercury as 7<sup>th</sup> lord is a malefic. Mercury owns the 4<sup>th</sup> as well as the 7<sup>th</sup> Kendra and hence a malefic.

Sun owns the 6<sup>th</sup> house of enemies and diseases and hence a malefic. Benefic Jupiter getting the ownership of Kendra becomes a malefic.

Mars owns the 2<sup>nd</sup> and the 9<sup>th</sup> houses and as these houses are good, he becomes a benefic. He is also a Yoga Karaka. The 5<sup>th</sup> lord Moon is also a benefic.

### Verse 70

கூடி விராசரிக்க யோகமுண்டாங் கொற்றமதை  
நாடு செவ்வாய் கொல்லானலிசனியோ – ஞெபுகர்  
பானுபுதன் கொல்வார்கள் பைம்பாகி னோடளவுந்  
தேனுமொழி மாதே தெரி.

**Meaning:** In a sign is a good Raja Yoga. The 6<sup>th</sup> lord of enemies and diseases-Sun is a maraka lord. Venus owning the 3<sup>rd</sup> and 8<sup>th</sup> house is also a maraka. Weak Saturn is also a maraka planet. Mercury is also likewise a maraka planet. All these four planets may give death during their periods.

**Explanations:** In the previous verse the last line was left unfinished. ‘Combination of Mars and Jupiter..’ and this gets completed here. ‘in a sign is a good Raja Yoga.’ The 9<sup>th</sup> lord Mars and the 10<sup>th</sup> lord give Raja Yoga when they are conjoined in a house. For dual Lagna 11<sup>th</sup> house is a special maraka place. Hence Mars is classified as a maraka. Since the 8<sup>th</sup> house indicates the place of death, the lord of 8<sup>th</sup> Venus is also a maraka. Likewise the 6<sup>th</sup> lord Sun and the ‘tri-dosha’ lord Mercury are also marakas. Out of these 4 planets ascertain who is strong and in his dasa death may happen.

### Jataka Chandrika – Pisces Lagna

Stanzas – 70 - 71

மந்஦ஶுகாம்ஶுமத்ஸௌம்யா: பாபாந்மை வி஘ௌ ஶுமை।

மஹீஸுத ஗ுரையோग காரிணா நைவமூஸுத: || 70 ||

மாரகாமாரகாமிக்ய மந்஦ாயங்நிதி பாபின: |

இத்யூதானி குஷைஸ்ஸம்யக்கலானி ஜாஷஜந்மன: || 71 ||

**Meaning:** To the person born in Pisces Lagna, Saturn, Venus, Sun and Mercury are evil, Mars and Moon are auspicious. Jupiter and Mars in combination produce Raja Yoga. Mars himself does not kill the native even when possessed of death powers. (70).

Saturn and other evil planets kill the person born in Pisces, when they possess death-inflicting powers. The learned in astrology must try to understand the results of the planetary influences in this way for persons born in Pisces Lagna. (71).

**Explanations:** Saturn, Venus, Sun and Mercury are declared to be evil. Excepting Sun the other 3 planets are well known to be the enemies of Jupiter, the lord of Pisces. Sun is his friend. But Sun owns only one house and that is the 6<sup>th</sup>. Therefore the lord of the 6<sup>th</sup> house cannot be good. Saturn owns 11<sup>th</sup> and 12<sup>th</sup> houses and as such becomes perfectly evil, both houses being bad for any planet to own. Venus owns 3<sup>rd</sup> and 8<sup>th</sup> houses both are bad and Venus therefore produces evil. Mercury own 4<sup>th</sup> and 7<sup>th</sup> houses. If he is weak, badly associated or aspected, he becomes a bad planet and when an evil planet owns two Kendras he ought to produce well instead of evil. But when Mercury is well aspected and is in conjunction with auspicious planets, he is said to become an auspicious planet himself and when he is considered a benefic owning two Kendras he is bad and he must be considered in a similar manner. But no such explanations are offered by the author in the work under notice. Moon is the lord of the 5<sup>th</sup> house and Mars is the lord of the 2<sup>nd</sup> and 9<sup>th</sup> houses and these are considered by him as productive of good results. Mars is not said to kill the person though possessed of death-inflicting powers because, although he owns the 2<sup>nd</sup> house, he is also the lord of the 9<sup>th</sup> which is a very good sign for any planet to own. The combination of Jupiter and Mars is needed for Raja Yoga. Jupiter, it will be seen, is the lord of the 1<sup>st</sup> and 10<sup>th</sup> houses both being bad to own. But the author has explained in earlier portions of his work that for the production of Raja Yoga the combination or junction of the lords of the 9<sup>th</sup> and 10<sup>th</sup> are needed. Saturn and other evil planets kill the person born in Pisces when they are possessed of death-inflicting powers. Saturn, Venus, Mercury, Sun and even Jupiter own evil houses and they may kill the person when they are invested with suitable powers for causing death to the native.

### Laghu Parasari – Pisces Lagna

मन्दशुकाशुमत्सौम्या: पापा भमविथूधुभौ।

महीसुतगुरुयोगकारकौ च महीसुतः ॥ ७१ ॥

मारकेशो न हन्ता स्यानमन्दजौ मारकौ स्मृतौ।

इत्यूहयानि फलान्येव बुधैस्तु इषजमनः ॥ ७२ ॥

Saturn, Venus, the Sun and Mercury are inauspicious. Mars and the Moon are auspicious. Mars and Jupiter in relation are Yoga producing. Mars is a Maraka but he does not kill. Saturn and Mercury are Marakas. Thus, the results for Pisces Lagna are to be guessed.

**Notes:** For Pisces Lagna the importance of Jupiter lies in the fact that he owns two vital houses, the Lagna and 10<sup>th</sup> house and acquires auspiciousness. He causes Rajayoga only in relation with the 9<sup>th</sup> (Trikona) lord Mars. He can also be productive of Rajayoga in relation with the 5<sup>th</sup> lord Moon.

Mars owns the 2<sup>nd</sup> and 9<sup>th</sup> (Trikona) house. As 2<sup>nd</sup> house lord Mars gives results according to **स्थानान्तरानुग्रहेन** i.e. according to his other house lordship. In our reading, it is said that Mars does not kill It is a general statement. Under certain configurations he may be included to kill in his Dasa-Bhukti. For example, if Mars occupies the 2<sup>nd</sup> or 7<sup>th</sup> house in association with Mercury and Saturn.

The 9<sup>th</sup> lord Mars, if gets configured in house exchange with the 10<sup>th</sup> lord Jupiter, it forms a very powerful Rajayoga. Similarly, if the Moon occupies the 10<sup>th</sup> house and Jupiter in exaltation is situated in the 5<sup>th</sup> house then also it is a powerful Rajayoga.

Saturn and Mercury are declared to be evil and inauspicious and hence are to be selected as Marakas. Saturn owns the 11<sup>th</sup> and 12<sup>th</sup> house, therefore he is inauspicious. According to the rule etc., **केवलानां च पापानां दशासु निधनंकचित् निहन्ता पापकृच्छनिः।** Saturn's death inflicting power is clear.

As for Mercury he rules the 4<sup>th</sup> and 7<sup>th</sup>, both Kendra houses. Because of the ownership of Kendra houses he acquires Kendradhipatyā Dosha and being also the 7<sup>th</sup> lord, he becomes a powerful Maraka.

The Moon only becomes the 5<sup>th</sup> (Trikona) lord therefore he is undoubtedly auspicious.

The Sun is inauspicious for he owns the 6<sup>th</sup> house, a Trishadaya house.

Venus owns the 3<sup>rd</sup> house which is a Trishadaya house. Venus also owns the 8<sup>th</sup> house and thus becomes deadly evil and inauspicious finally.

### Fruitful Yogas:

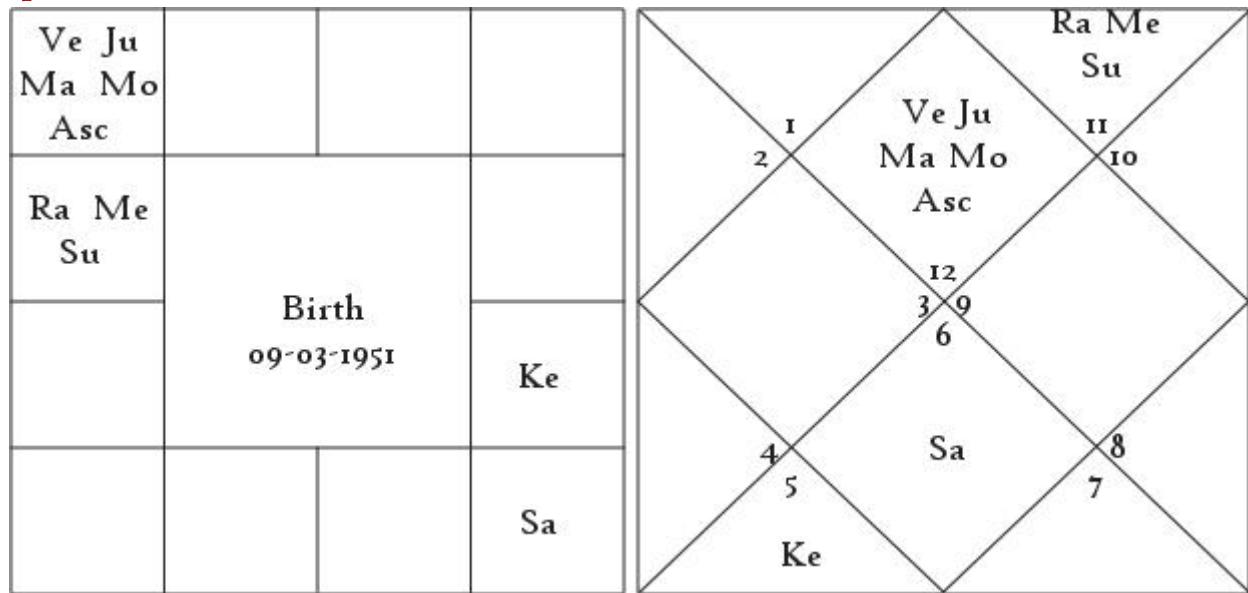
1. Jupiter + Moon
2. Mars + Jupiter
3. Moon + Mercury, only Mercury is spoilt.

### Spoilt Yogas

1. Mars + Mercury, both the planets spoilt

2. Mercury + Jupiter, both blemished by Kendradhipaty Dosha.

### Example



The above is the chart of Tabla Maestro Ustad Zakir Husain. A very powerful Rajayoga is caused in the Lagna. Moon + Jupiter's Yoga is greatly auspicious combination and so is Mars + Jupiter's. Trikonas are the houses of merit and all the Trikona lords in this chart are in the Lagna.

In BPHS after declaring the results of various Lagna following Sloka appears-

**एवं भावाधिपत्येन जन्मलग्नवशादिह।**

**शुभत्वमशुत्वं च ग्रहाणाम् प्रतिपादितम्॥**

**अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै।**

**देहिनां च फलं वाच्यं प्रवक्ष्यामि च तानहम्॥**

Thus counting from the Lagna the evil and auspicious nature of the planets arising out of their rulership of various houses have been told. But other aspects such as Nabhasa yogas etc are also to be considered. Then only the results should be proclaimed.

Readers are thus reminded that the placement, combinations, aspects of the planets are all very important features to be considered while judging the auspiciousness and evil. These are available generally in all the texts of Hindu astrology. What has been told in this work is an addition to decide characteristics of various planets according to their house rulership. It must be clear that Parasara does not want the rules stated here to be used verbatim without considering the placement etc. In the judgement of Marakas etc. one

has to exercise utmost caution in every respect. Even the Navamsa positions, stellar positions etc. of the planets should not be ignored.

## 67. Extra verses in Jataka Chandrika and Laghu Parasari

### Jataka Chandrika

Stanza - 72

एवं द्वादशभावानां शुभाशुभं फलं विदुः ।

तन्वादि द्वादशानन्त्र भावानां योजयेत्कलं ॥७२॥

**Meaning:** In this way the results of the planetary combinations for the 12 zodiacal signs must be understood by the learned in astrology. In a similar way also should be explained the results of combinations for the signification of the 12 houses commencing from the Lagna whichever it might be and wherever we might commence it.

**Explanations:** The author has explained the different results for each of the 12 zodiacal signs from Aries to Pisces. The significations of the houses have not been explained by him. He further says that having known the results of the planetary combinations and lordships for the 12 houses, we must now proceed to consult in similar way to the elucidation of the good and bad which the native will have from the 12 significations commencing from the birth time or Lagna.

1. The Lagna indicates body, natural disposition, complexion etc.
2. Second indicates eyes, wealth, family, speech etc.
3. Third indicates brothers and sisters, courage, maid servants etc.
4. Fourth denotes mother, education, happiness, conveyances, lands etc.
5. Fifth shows children, intelligence, councils etc.
6. Sixth declares debt, disease, misery, foes etc.
7. Seventh signifies wife, cupidity, potency, marital relations etc.
8. Eighth indicates death, longevity etc.
9. Ninth indicates father, religiousness, wealth, piety etc.
10. Tenth indicates reputation, success in political life, influence etc.
11. Eleventh denotes friends, elder brothers and sisters, influence, general success etc.
12. Twelfth indicates sin, destruction, hell expenditure.

Thus it will be seen that each of the significations must be adjudged as if they were so many Lagnas and the planetary combinations for them will have a special reference to their prosperity or destruction. On judging for instance, of the 2<sup>nd</sup> house, we have to see who are its lords, who are his friends, who are his enemies, what is the general attitude of

the other planets towards this Lagna, their strength and weakness, exaltations and debilitations and various other sources of power which the signs as well as their lords are supposed to produce.

### Stanza - 73

पापा नीचग्रहस्तेषामुच्चते सति किं फलं।

तयोगाः किं करिष्यन्ति स्वदशानामनागमे ॥७३॥

**Meaning:** Planets which are debilitated or evil cannot do anything to the person when their own periods (dasas) do not happen or come. The same planets may be exalted, but what could they give?

**Explanations:** This is a vague statement. The planets may be good or bad, they may be exalted or debilitated, they may have good sources of drawing power or fruitful sources of commanding evil, but what will it avail if the periods of planets do not happen to the person who is born under their influence.

Take for instance, an example. The total length of the periods of all the planets put together will give us a period of 120 years. They are distributed according to one system (udu dasa) as follows among the 9 planets. Sun – 6 years; Moon – 10 years; Mars – 7 years; Rahu – 18 years; Jupiter – 16 years; Saturn – 19 years; Mercury – 17 years; Ketu = 7 years and Venus – 20 years. All these give a total of 120 years. A person is born in Aries and commences with the dasa of Moon. The period of Sun is very good for the native and let me grant for argument's sake that the position of Sun is also good and he is in every way powerful to do good to the native. But he is practically useless in as much as his period comes to the native after he has managed to live more than 114 years or so. And if his term of life extends to only 50 or 60 years, the period of Sun never could do him any good at all because it never comes. It is something like this.

Some other manuscripts say that when a planet is debilitated or evil what could it do even when it is exalted or good? This explanation does not seem to me satisfactory. The two conditions are absurd. In the 1<sup>st</sup> place a good planet cannot become evil and in the 2<sup>nd</sup> place an exalted planet cannot become debilitated under these circumstances how could they become good when they are quite the reverse. If the planets are bad or debilitated, the person need not fear anything when their periods do not happen to him. This sounds more sensible. I cannot entirely agree with the author in the above explanations. If a planet is exalted or debilitated, it is true he will not produce the best good or the worst evil until we get his period and if that period never comes then his exaltation or debilitation practically has no result for the person. But his sub-periods and other minor

divisions must be occurring in the periods of other planets and then it cannot be said that they will keep quite. They may not give the person as much good as they could have given, when they possessed the highest power for good or evil, but still as lords of the sub-periods etc., they will not remain inactive. They exercise their own influences and do so with some modifications. But of course the author does not preclude us from attaching so much meaning. In a short stanza he simply says that the periods of exalted or debilitated planets cannot do us good or evil when they do not happen to the native and thereby hints that much attention need not be paid to those periods in the writing of a horoscope as they do not come in time for enjoyment.

Influence of planets, it must be remembered, has been treated by the astrological writers under various heads:

1. At the time of birth in the planetary combinations, each planet has got a general influence extending throughout life and subjected to certain local or temporary causes.
2. The influences of Dasas or Antardasas exercised only during definite times and superseding as it were and considerably modifying the general influences.
3. The influences of planets by their contact with or aspect by good or evil planets.

Now the author seems to have completely ignored the first kind of influence I have hinted. In the illustration given above, Sun in an exalted position at the time of birth must raise the position of the person far above the ordinary throughout the period of man's existence. Suppose his dasa never comes, does not the native derive substantial benefit from the fact of Sun's elevation?

### Laghu Parasari – O.P.Verma

एवं भावाधिपत्येन जन्मलग्नवशादिह।

शुभत्वमशुत्वं च ग्रहाणाम् प्रतिपादितम् ॥७३॥

अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै।

देहिनां च फलं वाच्यं प्रवक्ष्यामि च तानहम् ॥७४॥

Thus the wise man should understand the good and bad results in respect of the twelve houses. The results in respect of the twelve houses from the Lagna onwards should be carefully combined together.

In this way a wise man should understand the results of the planets in a horoscope in every possible way. The combination of the lords of Trikona and Kendra houses are capable of producing all types of auspicious results

### Notes:

The horoscope gives details about every aspect of one's life. For results of one's brother, consider the 3<sup>rd</sup> house as Lagna. The 9<sup>th</sup> there from will be the Bhagya sthana for the brother. The 7<sup>th</sup> there from would denote his wife. The 10<sup>th</sup> there from, his profession. Similarly we can apply the rules of Yoga karakas etc., the same can be repeated with other houses of the horoscope and information can be gained about every aspect of life.

### Stanza - 74

मित्रशत्रु समायोगे फलं मिश्रं समं विदुः।

केन्द्रत्रिकोणेष्युच्चेवमित्रग्रहसमन्विते ॥७४॥

**Meaning:** When friendly and unfriendly planets combine together, they produce mixed and ordinary results. If the planets occupy Kendras, trikonas or places of exaltations in conjunction with friendly planets they produce better results.

**Explanations:** The combination of friendly and unfriendly planets produces very ordinary and mixed results. Unfriendly planets always try to influence the prospects of the native for bad while friendly planets try to produce good results. The person therefore gets good and evil results or what the world calls mixed results. The intensity is lost by the opposition and the extent of the production depends upon the strength of the planets who produce them. Planets are classed into good and evil and a distinction is made between them when they own Kendras. Owning it must be remembered is different from occupying a house.

The author says planets which occupy Kendras produce better results and this general statement is corroborated by other authors in astrology. Planets occupying trikonas are productive of good results and those which are exalted are of course, the best we can have. Exaltation implies the possession of the highest power to do good. Such planets when they are in conjunction with friendly planets produce better results. He does not distinctly enumerate the cases where they produce better results. He simply says better results. Better than what? Must be explained by the student as he progresses in his knowledge of astrology. Planets in Kendras are said to produce better results. This is supported by Badarayana (Vyasa). But it is to be accepted in my humble opinion with great deference to the learned writers with certain modifications. Saturn occupying the 10<sup>th</sup>, Mars occupying the 7<sup>th</sup>, Sun occupying the 4<sup>th</sup> and New Moon occupying the first

are no doubt planets who occupy Kendras. I humbly submit that the combination above given certainly produces ill-health and difficulties. Perhaps Badayana means that good planets occupying Kendras produce prosperity making exception in the case of Saturn in the 7<sup>th</sup>, Mars and Sun in the 10<sup>th</sup>.

### Laghu Parasari – O.P.Verma Verse 75

पापत्वे सति नीचत्वे हाच्चत्वे वापि किं फलम्।

तेयोगः किं करिष्यन्ति स्वदशानामनागमे॥७५॥

The planets may be inauspicious, debilitated or exalted but in absence or non-commencement of their Dasas, how their results can occur?

#### Notes:

The results of the planets occur exclusively in their Dasas. Dasa here includes Mahadasa and Bhukti or Antardasa. This principle is not peculiar to natal astrology. The results of the planets are felt predominantly in their Dasas but at other times some fraction of the results are continuously felt.

#### Stanza – 75

मित्रराशि गतेवापि मन्त्रिणा यदिवीक्षिते।

मित्रयुक्ते बलवति राजतुल्यो भवेन्नरः॥७५॥

**Meaning:** Planets which occupy friendly houses, which are in conjunction with friendly planets and which are powerful, when aspected by Jupiter, make a man attain to a position which may be equal to that of a King.

**Explanations:** The occupation of planets in friendly houses is good as also their conjunction with them. It is pointed out elsewhere that the planets must otherwise be powerful. They have several sources of strength and those sources must also be good. When to these items of power to produce good, the aspect of the best planet Jupiter is added, there is not the slightest doubt but that their influences will make a man equal to a king himself. This refers to only power and position. Happiness may not depend upon the possession of these two.

### Laghu Parasari – O.P.Verma

मित्रराशिगते वाऽपि मन्त्रिणा यदि वीक्षिते।

**मित्रयुक्ते बलवति राजतुल्यो भवेन्नरः ॥७६॥**

When a planet is placed in a friendly sign, combined with friendly planets, aspected by Jupiter and endowed with full strength, the person will become equal to a king.

**Stanza - 76**

**मित्रराशि गतेवापि मन्त्रिणा यदिवीक्षिते।**

**मित्रयुक्ते बलवति राजतुल्यो भवेन्नरः ॥७५॥**

**Meaning:** Planets by their becoming good and evil and being bound by well-defined principles, produce good or evil in their own Dasas(periods) and Antardasas (sub-periods).

**Explanations:** This is again vaguely expressed. The commentaries are conflicting and the meaning will have to be carefully found out. The main idea seems to be that planets, good or evil, produce favourable results or the reverse in their own periods and sub-periods. Planets are further subjected to definite principles or procedure and they cannot deviate from their declared policy whatever it may be. It is doubtful whether a good planet produces good in its own sub-period when its Dasa begins and the same doubt may be expressed of evil planets. The author has not told us anywhere that the sub-period of the planet in its own Dasa whether it is good or bad produces favourable results. But here he makes a general statement which may be explained more satisfactorily by the light of other principles found in the astrological sciences.

**Laghu Parasari – O.P.Verma**

**मित्रशत्रुसमायोगे फलं मिश्रं शुभं विदुः।**

**केन्द्रकणेऽप्युच्चत्वे मित्रग्रहसमन्विते ॥७७॥**

**योगेषु केचिज्जायन्ते मूढाः कश्मीरगर्दभाः।**

**तेयोगाः किं करिष्यन्ति स्वदशानामनागमे ॥७८॥**

When friendly and unfriendly planets combine together they produce mixed results. If they occupy Kendras, Trikonas or places of exaltation, in conjunction with friendly planets, they produce auspicious results. (77)

Some are born under benefic combination of planets, and they remain fools without experiencing any results of those combinations like the ponies of Kashmir carrying

bundles of saffron. The reason is, what can the benefic combinations produce, if their periods do not operate?

**Notes:** The ponies of Kashmir carry heavy loads of saffron on their back. They experience only the weight of the bundles, of little use is the fragrance of saffron to them. Similarly, if the Dasas of the planets causing the yogas do not operate in one's life time, those yogas prove futile.

### Stanza 77

फलानिग्रहचारेण सूचयन्ति मनीषिणः।

कोवक्तातारतम्यस्य तमेकं वेघसंविना ॥ ७७ ॥

**Meaning:** The learned pundits in astrology suggest the results of planetary influences by the movements of the planets; but excepting the great Brahma himself nobody can definitely speak to the minute details which can be predicted from the astrological sciences.

Laghu Parasari – O.P.Verma

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।

कोवक्ता तारतम्यस्य तमेकं वेघसं विना ॥ ७९ ॥

Wise men just give indications of the future results from the position and movement of planets. But who can tell the minute details of a horoscope with definiteness except God Brahma, the creator of this Universe?

Notes: Such being the case, humility is required on the part of the astrologer. He should not get conceited when his predictions turn out correct. Nor can the querist expect to get minute details of future day wise or hour wise, but only broad indications.

### 68. Determination of Longevity

ஆயுள் நிர்ணயம்

Determination of Longevity

#### Verse 71

சொல்லிலக்னி னாதிபனுந் தோன்றுமட்ட மாதிபனும்

**சொல்லுசர ராசியறிற் நீர்க்காயுள் – வெல்லுஞ்**

**சரந்திரங்கன் மத்திபமாஞ் சாருஞ் சரமும்**

**வருமுபய மும்மற்ப மாண்பு.**

**Meaning:** If the Janma Lagna Lord and the 8<sup>th</sup> lord are in a movable rasi, long life; If the Lagna Lord is in movable rasi and the 8<sup>th</sup> lord is in fixed rasi, medium life; if the Lagna Lord is in movable rasi and 8<sup>th</sup> lord is in dual rasi, short life.

**Explanations:** Longevity determination rules have been explained here. For this purpose it is a practice to study the Lagna Lord and the lord of longevity which is the 8<sup>th</sup> lord. In a similar manner, this author also determines the life of a native based on the placement of these two lords. First if both are in movable rasi – long life; second if Lagna lord is in movable and 8<sup>th</sup> lord is in fixed rasi – medium life; if the Lagna Lord is in movable rasi and the 8<sup>th</sup> lord is in dual rasi, short life.

Some take both Lagna as well as Moon and find out the placement of the 8<sup>th</sup> lord from both the positions. This is because Lagna is life and Moon is body. This is also an acceptable one.

Short Life is up to age 30, middle life is between 31 and 60 and long life is between 61 and 120. Here also there are contradictions. Let us not go into those details now.

Now let us take an example. Let us take the Lagna as Aries and the Rasi (where Moon is placed) as Cancer. The Lagna lord is Mars and the 8<sup>th</sup> lord is also Mars. For Cancer rasi the lord is Moon. Suppose if Mars is in Capricorn and Moon is in Cancer. Both are movable rasis. Since the Lagna Lord and the 8<sup>th</sup> lord are one and the same viz., Mars, it gives long life as per the rule of Chandra Kavyam. Now if we are to consider the other view we note that the Lagna Lord and the Lord of the rasi where Moon is placed (which is Moon itself) are also in movable rasi and hence long life.

Normally when a child is born, we should look into the horoscope and ascertain whether any Balarishta Dosha is there. If any such Dosha is there whether there is any cancellation for the same is there is also to be ascertained. Balarishta is up to the age of 12. That is Balarishta will be activated only up to the age of 12.

If no such Dosha is there then as per the rule stated above whether the longevity is of short or medium or long. Generally the following are to be taken into consideration while determining longevity.

1. Lagna Lord. 2. Lord of rasi where Moon is placed which is Chandra Lagna Lord. 3. 8<sup>th</sup> lord from Lagna. 4. 10<sup>th</sup> lord from Lagna.

If all these four lords are with strength, long life will be there. If two are strong it will be a middle life category. If only one is strong, then short life will be the result. If all the four are weak or spoilt there is Balarishta.

There is also another rule which determines the Balarishta.

1. From birth till the age of 4, the Balarishta Dosha is to be ascertained from the mother's horoscope.
2. From the 5<sup>th</sup> year to the 8<sup>th</sup> year it is the father's horoscope which should be looked into for any Balarishta Dosha.
3. From the age of 9 till 12 years, the child' horoscope is to be studied.

### Verse 72

மாண்பிலக்கி னாதிபதி மன்னுதிர்ராசியறி  
ஹாணெட்டி னாதனுபயமுறிற் – காணவயது  
தீர்க்கந் திரஞ்சரங்கள் சேரிலது மத்திபமா  
மார்க்குந் திரங்களற்பமாம்.

**Meaning:** If Lagna Lord is placed in a fixed Rasi and the 8<sup>th</sup> lord is placed in a dual rasi, long life will be there. If Lagna lord is in Fixed Rasi and 8<sup>th</sup> lord is in movable rasi, medium life; if Lagna Lord is in fixed rasi and 8<sup>th</sup> lord is also in fixed rasi, short life will be the result.

**Explanations:** In the previous verse the author kept the Lagna Lord in a movable Rasi and in this verse the Lagna lord is kept in a fixed rasi.

### Verse 73

அற்ப மிலாதிலக்கி னாதிபதி யாழுபயம்  
விற்பனமெட் டோன்றிரங்கள் வீற்றிருக்க – வற்புதஞ்சேர்  
மெத்த வயதுபய மேலுபய மற்றையற்ப  
மொத்பய முஞ்சரமு மோது.

**Meaning:** If Janma Lagna lord is in a dual rasi and 8<sup>th</sup> lord is in a fixed rasi, long life; If both are in dual rasi, middle life; If lagna lord is in dual rasi and 8<sup>th</sup> lord is in movable rasi short life.

**Explanations:** The above three verses gives a snapshot technique of deciding about the longevity of a native. To make things clear the given below table will be of use to readers:

Combinations 1	Combination 2	Result
Fixed + Dual	Movable + Movable	Long life
Movable + Fixed	Dual + Dual	Middle life
Movable + Dual	Fixed + Fixed	Short life

Here the placement of the Lagna Lord and the 8<sup>th</sup> lord combinations are given. One can notice that when the net result is movable it gives long life; if it is dual middle life and if it is fixed short life. The net result is arrived at like this if both are same type, that type is the net result. If both are of different type, the left out is the net result. For example fixed + fixed will give net as fixed. Movable + dual will give a net result of fixed. The same rule applies if we consider the Janma Lagna lord and the Chandra Lagna lord. From this we will get two types of results – one from Lagna lord and the 8<sup>th</sup> lord and the other from Lagna lord and Chandra Lagna lord.

#### Verse 74

ஓதுமிது வல்லா லுதய விலக்கினமு  
மீதோக்கினமு மேன்மையுள்ள - சீதமதி  
செல்லுமிலக் கினமும் தேர்ந்தே வயதுகளை  
மெல்ல வேநிச்சயித்து விள்.

**Meaning:** Janma Lagna, Hora Lagna and Chandra Lagna all three along with their lords are to be examined and results to be pronounced.

**Explanations:** Generally Janma Lagna Lord, 8<sup>th</sup> lord and Karaka for longevity, Saturn are the three determinants of longevity. There is another verse which says that

விதியற்று போனபேர்க்கு மதியைப் பார்த்துச் சொல்லு  
மதியற்று போனபேர்க்கு சனியைப் பார்த்துச் சொல்லு  
சனிமதியுதயந்தம்பாகப்படும் மரணகாலம்.

Which means that if the Lagna is weak or spoiled, look at Moon and if Moon is strong longevity will be good. If Moon is weak or strong, look at the position of Saturn. If Saturn is strong, longevity will further increase. But if all the three viz. Lagna, Moon and Saturn all three are spoiled, that will denote the end of life.

Hence Janma Lagna, 8<sup>th</sup> house, Lagna lord, 8<sup>th</sup> lord and Saturn are all important in fixing the longevity.

## 69. Role of Gulika

### Verse 75 – Role of Gulika

ஓருகுளிகன் மேவு ராசிதனக் கோசை  
தருதிரிகோணத்தில் சனியன் வருங்காலம்  
வல்லபகலிற் பிறந்த பேர்கள் மடிந்திடுவர்  
தொல்லையுலகோர் தமக்குச் சொல்.

**Meaning:** Say to the world that when Saturn in transit comes to the trikona to the natal Gulika, death will happen if he is born in day time.

**Explanations:** Gulika is the son of Saturn. When transit Saturn comes in the 5<sup>th</sup> or the 9<sup>th</sup> place from the natal position of Gulika, death will come to the native. This rule is applicable only to the persons born in day time. For example if Gulika is in Cancer. During transit when Saturn comes either in Scorpio or Pisces, death may happen to the native.

## 70. Periods of death

### Verse 76

எறுங் குளிகனிருந்த விராசிக்கேழு  
சேருமிராசிக்குத் திரிகோணங் கோநற்  
சனி வருங்காலத்திரவிற்றான் பிறந்தயோக  
னனி மரண மாவார்நல்.

**Meaning:** For those born in the night when transit Saturn is in the trikona positions to the 7<sup>th</sup> from natal position of Gulika death will happen.

**Explanations:** Locate the 7<sup>th</sup> rasi from the natal position of Gulika. Find out the trikona rasis which are the 5<sup>th</sup> and 7<sup>th</sup> from this. When Saturn during his transit comes into these rasis, death will happen for those born in the night. The trikona rasis from the 7<sup>th</sup> of a sign are the 11<sup>th</sup> house and the 3<sup>rd</sup> house from Janma Lagna.

### **Verse 77**

பன்றுமட்டாதிபதி யிருந்த ராசிக்கு  
 மன்னும் திரிகோணமாக துன்னுமந்த  
 மாதத்திலே மரண மாந்த ருடவயதைச்  
 சோதித்து சொல்லுவான் துணிந்து.

**Meaning:** Find out the 8<sup>th</sup> lord from Janma Lagna. Death will happen in the month indicated by the trikona rasis to the rasi where the 8<sup>th</sup> lord is placed.

**Explanations:** In the above verses the author has given rules to determine the year and month of death of a native.

#### **For those born during day time:**

When Saturn transits the 5<sup>th</sup> or the 9<sup>th</sup> rasi from natal position of Gulika death will happen. Saturn takes 30 years to move around the 12 rasis or approximately 2½ years to move from one rasi to another rasi. In each of the 30 years Saturn will be coming in the 5<sup>th</sup> or the 9<sup>th</sup> position from Gulika once. The same will be repeated in the 2<sup>nd</sup> and 3<sup>rd</sup> round of Saturn. Now, from the rules given under determination of longevity, we can come to a conclusion that the life of the native will be short or medium or long. If it is short, look at the first transit of Saturn, if it is middle life, the 2<sup>nd</sup> transit of Saturn will decide and for a long life the third transit will decide.

Suppose we get a result from verses 71 to 73, that the life of the native is of middle age. So in the first transit of Saturn i.e. in the first 30 years, Saturn if it comes in the 5<sup>th</sup> or the 9<sup>th</sup> from natal Gulika, death will happen in that 2½ year period. Next the house where the 8<sup>th</sup> lord from Janma Lagna is placed is to be taken. When Saturn transits either the 5<sup>th</sup> or the 9<sup>th</sup> house from that house (where the 8<sup>th</sup> lord is placed) will give the month of death. While determining the month, it is to be noted that in the rasi denoted by the above, Sun will be transiting that rasi. The month will have 30 days. And out of these 30 days on which date death will happen is explained in the next verse.

### **Verse 78**

இரவியிருக்கு மீராசிக்கு கோள்  
 வருவுந்திரிகோணமன்னி – வருகின்ற  
 நட்சத்திரத்தின் மரணமந்த நாதனுக்குச்

## சொட் சேத்திரமறிந்து சொல்.

**Meaning:** The lord of the house where Sun is placed, in its transit when that lord enters the trikona rasi to Sun, the nakshatra is to be noted. The day on which this nakshatra rules will be the day of death. To put it in other words, the day of death will have the nakshatra which will be the nakshatra on which the lord of the rasi where Sun is placed enters the trikona rasis to the Sun.

**Explanations:** Note down the rasi where Sun is placed in the natal chart. Find out where its lord is placed. Find out the trikona rasis to the rasi where Sun is placed. Each of the rasi will start in a nakshatra. When the lord of the rasi where Sun is placed transits that nakshatra, death will happen. For example Sun is in Taurus. Lord of that rasi is Venus. The 5<sup>th</sup> house from Sun is Virgo and the 9<sup>th</sup> house is Capricorn. When Venus during its transit enters Virgo, Uttaraphalguni 2<sup>nd</sup> pada will be the starting nakshatra and hence death may happen on the day when Uttaraphalguni 2<sup>nd</sup> pada rises.

### Verse 79

இலக்கினத்ததோ னங்கிசங்களேறு மிராசிக்குப்  
பிலத்தரிகோணம் பிழையா – லக்கினமா  
மிந்தலக்னத்திலே மரண மென்றறிவாய்  
கந்தமலர்க் குழவீர் கண்டு.

**Meaning:** The time of death will be the rasi which is the trikona rasi to the rasi where the Navamsa lord of Lagna lord is placed.

**Explanations:** The above is the exact translation which might be a little confusing. Here the author indicates the time of death. Lagna Lord will be sitting in a rasi in Navamsa. Take the lord of that rasi. In the Rasi chart wherever that Navamsa Lord is placed, find out the trikona rasis of the same. The time of death will be that rasi. For example let us say that Lagna Lord is placed in Taurus in Navamsa. The Lord is Venus. Supposing Venus is placed in Capricorn in Rasi chart, the trikona rasis are Taurus and Virgo. On the day determined the time at which the death will happen is calculated from the time of Sun rise to the time of duration of Taurus Rasi. For example on a date Sun is in Leo. Let us say that Sun is at 23° 27' on that date which will be in Leo rasi. The remaining period of Leo will be 26 minutes 27 seconds. Sun rise is at 6.01 AM. So at 6:27:27 Virgo will be rising. If the 5<sup>th</sup> or the 9<sup>th</sup> house happens to be Virgo, the death may happen

between 6:17:27 till the end of Virgo. If this is the 9<sup>th</sup> rasi then we will have to find out the time of duration of the 5<sup>th</sup> rasi. The death may also happen in the nakshatra included in the rasi.

The rules stated so far may prove fruitful sometimes and may not hold good for some horoscopes. It has been stated in many classics the time of death as per Vimshottari dasa. Specific Dasa-Antardasa has also been stated. There are some given here:

1. In the dasa of Lagna Lord and in the Antardasa of the 7<sup>th</sup> Lord.
2. In the dasa of the 7<sup>th</sup> lord and in the Antardasa of Lagna Lord.
3. In the dasa of the planet placed in Lagna and in the Antardasa of the planet placed in the 7<sup>th</sup> house.
4. In the dasa of the planet placed in the 7<sup>th</sup> house and in the Antardasa of the planet placed in Lagna.
5. In the dasa of the planet associated with the Lagna lord and in the Antardasa of the planet connected with the 7<sup>th</sup> lord.
6. In the dasa of the planet connected with the 7<sup>th</sup> lord and in the antardasa of the planet associated with the Lagna Lord.

This is in short the association of the 1<sup>st</sup> and 7<sup>th</sup> house, its lords and the planets placed therein. There are other combinations also.

7. Association of the 2<sup>nd</sup> and 12<sup>th</sup> lords.
8. Association of the 3<sup>rd</sup> and 11<sup>th</sup> lords.
9. Association of the 4<sup>th</sup> and 10<sup>th</sup> lords.
10. Association of the 5<sup>th</sup> and 9<sup>th</sup> lords.
11. Association of the 6<sup>th</sup> and 8<sup>th</sup> lords.

Death is likely to happen during these periods.

Also the following is to be remembered.

1. For movable Lagna, 2<sup>nd</sup> and 7<sup>th</sup> lords are special marakas.
2. For fixed lagna the 3<sup>rd</sup> and 8<sup>th</sup> lords are special marakas.
3. For dual lagna the 7<sup>th</sup> and 11<sup>th</sup> lords are special marakas.

There are many more combinations which indicate the time of death. One must thoroughly examine all these aspects and then pronounce the results.

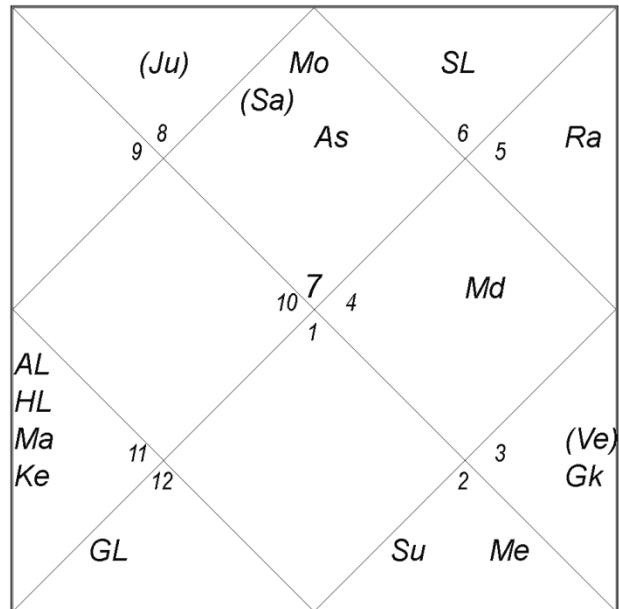
Birth details are inside the chart. This chart is of a lady.

<i>GL</i>	<i>Me</i>	<i>Su</i>	<i>Gk</i> ( <i>Ve</i> )
<i>Ke</i> <i>AL</i>	<i>Ma</i> <i>HL</i>		
		<i>Rasi</i>	<i>Md</i>
		<i>Female-001</i>	

June 13, 1924  
14:35:00 (5:30 east)  
79 E 23, 10 N 58

	<i>(Ju)</i>	<i>Mo</i>	<i>(Sa)</i>	<i>As</i>	<i>SL</i>
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**As:** 4 Li 09      **Su:** 29 Ta 16- AK  
**Me:** 7 Ta 39- MK/PK **Ju (R):** 21 Sc 19- BK  
**Ra:** 2 Le 24      **Ke:** 2 Aq 24



**Mo:** 5 Li 29- PiK      **Ma:** 2 Aq 59- DK  
**Ve (R):** 24 Ge 34- AmK      **Sa (R):** 3 Li 02- GK  
**HL:** 19 Aq 51      **GL:** 21 Pi 14

### Applying rules in verses 71 to 73

Lagna Lord is in a dual rasi. 8<sup>th</sup> house lord is also in a dual rasi. Hence middle life is expected which is up to 60 years.

Lagna Lord is in a dual rasi. Chandra Lagna lord is also in a dual rasi ad hence middle life is the result.

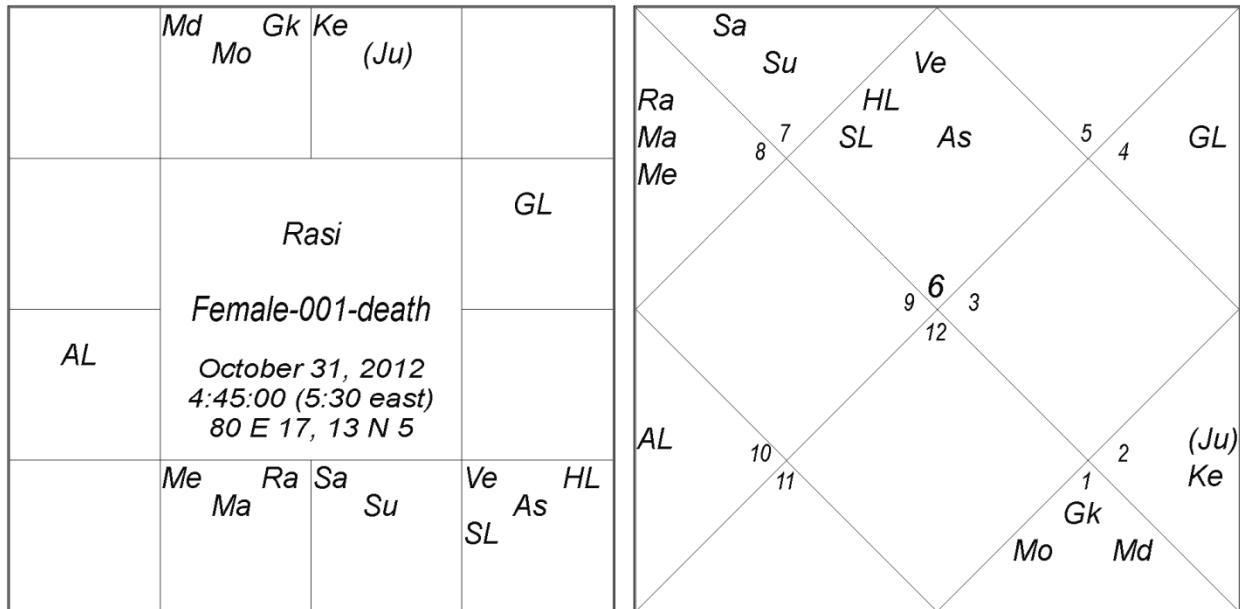
As per Verse 74

Janma Lagna is a movable rasi; Hora Lagna is a fixed rasi. Chandra Lagna is a movable rasi. Though the combined result for these three Lagnas are not given in the verse, we can consider Janma Lagna and Hora Lagna and their result would be middle life. If we take Chandra Lagna and Hora Lagna, the result would be middle life. If we take Janma Lagna and Chandra Lagna will be long life.

As the majority results indicate only middle life, we must conclude that middle life will be the longevity. But the native died in her 89<sup>th</sup> year. Out of the various combinations only the Janma Lagna and Chandra Lagna group yields the result. So we cannot say that the rules fully satisfy this chart.

As per Verse 75

Gulika is in Gemini. The date of death is 31-10-2012. The chart at the time of death is given below:



As: 24 Vi 26      Su: 13 Li 55- PiK      Mo: 26 Ar 24- AmK      Ma: 23 Sc 12- BK  
 Me: 7 Sc 22- DK      Ju (R): 21 Ta 13- MK      Ve: 8 Vi 55      Sa: 8 Li 60- PK/GK  
 Ra: 2 Sc 00- AK      Ke: 2 Ta 00      HL: 2 Vi 38      GL: 2 Cn 08

This is a day time birth chart. Hence we have to check the position of Saturn to see whether it is in the trikona places to natal Gulika. Saturn at the time of death is in Libra. Incidentally Saturn at the time of death is as it was in natal chart at the time of birth. So it is after the completion of the 3<sup>rd</sup> round of Saturn. However, Libra is the 5<sup>th</sup> house from Gemini, place where Gulika is in the natal chart. So this rule is found to be correct for this chart.

**Verse 76** is not applicable as it is for night time birth.

As per **Verse 77**

This decides the month of death. The 8<sup>th</sup> lord from Lagna is Venus and is placed in Gemini. So the month of death will be the 5<sup>th</sup> or 9<sup>th</sup> house from Gemini which are Libra and Aquarius. That is Sun will be in Libra or Aquarius. We find from the chart at the time of death that Sun is in Libra. So this rule is satisfactorily proved.

**Verse 78** decides about the date of death.

Sun is in Taurus and its lord Venus in transit at the time of death is in Virgo. Virgo is the 5<sup>th</sup> rasi from Taurus. The beginning of Virgo rasi is Uttaraphalguni 2<sup>nd</sup> pada. So death may happen on the date when the star Uttaraphalguni is rising. This rule fails as on the date of death Bharani was ruling and Venus the dispositor of Sun is in Uttaraphalguni nakshatra.

**Verse 79**

Lagna lord Venus is in Taurus Navamsa and its lord is also Venus. Venus is in Gemini in Rasi chart. Death will happen in the trikona rasi to this rasi which is Libra and it is correct. As the Lagna at the time of death is Libra.

Now applying the special rules:

The death happened in Venus dasa, Jupiter Antardasa, Saturn Pratyantar dasa and Sun Sookshma Antar dasa.

Venus is lord of 1<sup>st</sup> and 8<sup>th</sup>. Jupiter is lord of 3<sup>rd</sup> and 6<sup>th</sup>. So the link is between 6<sup>th</sup> and 8<sup>th</sup> lord.

So some of the rule is applicable to this chart and some are not. But is very difficult to pinpoint the death time when the native is alive.

## 71. General

### Verse 80

வயது நிலை மார்கங்கண்டாய் வருடமாதஞ்  
செய்தா ஸிலக்கின்ங்கள் தேர்ந்தே நயமாய்  
நிரியாண காலங்கள் நிச்சய மாய்ச் சொல்லும்  
பெரியோர் பெரியோரெனப்பேசு.

**Meaning:** One who decides correctly about the age, year, month, date and Lagna of death is considered to be a big astrologer.

**Explanations.** It is next to impossible to exactly decide about the exact age as well as year, month, date and time of death of a person. Still it is better to make an attempt. Hence I am making an attempt here. Even though I am aware of the death of the person I am just applying the rules as stated above and trying to see if I can succeed.

## 72. Putra Dosha

### Verse 81 – Putra Dosha

அஞ்சொன்பான் ஒன்றில் அரவுசனி குளிகன்  
மிஞ்சிலோ நோக்க மிகவிருக்க – வஞ்சியரே  
சர்ப்பத்தைக் கொன்றதினாற் சந்ததிக் கேடாகுமென்று

## விற்பத்தி சொன்னோம் விரைந்து.

**Meaning:** If in the Lagna or the 5<sup>th</sup> or 9<sup>th</sup> house is occupied by Rahu/Ketu or Saturn or Gulika or if the above houses are aspected by them, native will be subjected to Putra Dosha on account of slaying of a snake. Some say that all the three must be conjoined.

**Explanations:** Normally it is stated that If Rahu or Ketu is in the 5<sup>th</sup> house it will amount to ‘Sarpa Dosha’. But the author here states that Saturn and Gulika are also to be considered and Lagna and the 9<sup>th</sup> house are also to be considered. Even the aspect of these planets on the three houses will amount to Sarpa Dosha.

Let us also see what Pulippani Sithar has stated on this point:

Pulippani Jothidam – Verse – 36 says that Gulika in the 5<sup>th</sup> indicate Putra Dosha. In verse 154 it is specifically stated that Rahu in the 5<sup>th</sup> house leads to Naga Dosha or Putra Dosha. Result is denial or loss of children. In Verse 165, Pulippani says that Saturn in the 5<sup>th</sup> house lead to separation from children. The other houses viz., Lagna and the 9<sup>th</sup> house have not been included by Pulippani.

One authoritative classic on Putra Bhava or the 5<sup>th</sup> house of children is Santhana Deepikai. I will give below some of the observations in that treatise:

1. If in the trikona places (which are the Lagna, 5<sup>th</sup> and 9<sup>th</sup> houses) either from Lagna or from Moon, Rahu is found, that will lead to Sarpa Dosha and the result will be no issues or loss of issues.
2. If the 9<sup>th</sup> lord is in the 12<sup>th</sup> house and 12<sup>th</sup> lord is in the 9<sup>th</sup> house, and the Putra karaka Jupiter is with either Rahu or Ketu, due to the curse of the snake loss of issues will result.
3. If the 5<sup>th</sup> lord is conjoined with Rahu, Moon and Sun or aspected by them and Jupiter is spoiled, loss of children will be there.
4. If Rahu is in the 5<sup>th</sup> house or with the lord of the 5<sup>th</sup> house, in the absence of aspect of benefics, Putra Dosha will result.
5. When Mars gets the 9<sup>th</sup> house ownership (for Leo and Pisces Lagna) and joins Ketu and is placed in the 12<sup>th</sup> house (Cancer or Aquarius) and if the 5<sup>th</sup> house is tenanted by malefics, due to Sarpa Dosha there will be no issues.
6. When Sun becomes the 5<sup>th</sup> lord (for Aries Lagna), and is conjoined by either Rahu or Ketu or aspect from them and Jupiter is with malefics, there will be loss of children.
7. When Mercury becomes the 5<sup>th</sup> lord (Taurus Lagna or Aquarius Lagna) and aspected by Rahu, Jupiter is in the 12<sup>th</sup> house (Aries or Capricorn) and the 8<sup>th</sup> lord (Jupiter for Taurus Lagna and Mercury for Aquarius Lagna – here Jupiter has already been placed in Aries for Taurus Lagna and hence this condition may not be applicable to Taurus Lagna) there will be loss of children.

8. Venus in Lagna, Moon in 6<sup>th</sup> house, Mars in 7<sup>th</sup> or 10<sup>th</sup> house and the 5<sup>th</sup> lord in the 12<sup>th</sup> house and Jupiter and Rahu are in the 9<sup>th</sup> house, there will be loss of children.

The point to be noted here is that Putra Dosha results not only by the placement of Rahu in the 5<sup>th</sup> house but due to various other combinations as said in the earlier points.

### 73. Bodhaka – Vedhaka – Pachaka – Karaka

#### Verse 93

கூறுபலனைக் கொடுவென்பான் போதகனாம்  
வேறு பண்ணித் தட்டுவிப்பான் வேதகனாம் – தேறுவலன்  
கூட்டுவிப்பான் பாசகனாம் கோல மகாதிசைக்கே  
ஈட்டு பொருள் காரகனீவான்.

**Meaning:** Bodhaka will give only good results. Vedhaka will create hindrances and then will not give the applicable results. Pachaka will give increased results. Karaka according to his karakatwa will give the results which are to be given by him.

**Explanations:** A planet during the period of his dasa, will give results according to its karakatwa and also according to its ownership. Under that dasa, each antardasa lord has a role to play.

For each planet there is a Bodhaka, Vedhaka, Pachaka and Karaka. In the particular dasa, Bodhaka planet even if he has no powers as per his ownership, will try to give the good results of the dasa lord and also those benefic planets with which the Bodhaka is conjoined as well as those of benefic planets which aspect the Bodhaka.

Vedhaka Planet will not give good results during his antardasa. Not only this, he will also obstruct the results of the planets which are conjoined with him and the planets which aspect him. Hence only malefic results will remain.

Pachaka will give all good results in full. Not only the results due by him but also those who have joined him as also those who aspect him – all these planet's results will be forthcoming. The ownership of the planets which aspect the Pachaka will not stand in the way.

For each dasa lord, who is the Bodhaka, who is the Vedhaka and who is the Pachaka is stated in the next verse. It is also stated when they will give their results in their sub-periods. This should be known from the Navamsa. That Rasi where the planet is placed in Navamsa should be divided into 3 parts. If the planet is in the 1<sup>st</sup> part the result will be experienced in the beginning of the sub-period; if the planet is in the middle part, result

will be in the middle portion and if the planet is in the last part, the result will come during the last period of that sub-period.

#### 74. Sun Dasa

##### Verse 94 (Sun Dasa)

பானு திசைக்கு மந்தன் பாசகனாஞ் சுக்ரனோ  
மானேகேள் வேதகனா, மன்னவனா, தேன்னையாய்  
காரகனாஞ் செவ்வாயுங் காசினியோர் தாமறிய  
ஏரணியும் போதக னாமே.

**Meaning:** For Sun Dasa – Saturn is Pachaka; Venus is Vedhaka; Jupiter is Karaka; Mars is Bodhaka. So Bodhaka will give the stated results. Venus Vedhaka will alter the results and will obstruct the stated results. Pachaka Saturn will increase the results. Jupiter will give its results.

#### 75. Moon Dasa

##### Verse 95 (Moon Dasa)

இந்து திசைக்கு வெள்ளி யேற்றோர் பாசகனாம்  
விந்தைமலர் நண்பனே வேதகனாம் – மந்தனே  
கங்கா நதிபுடை சூழ் காசினியிற் காரகனாம்  
அங்கார கன்போ தகன்.

**Meaning:** In Moon dasa, Venus is Pachaka, Sun is Vedhaka, Saturn is karaka and Mars is Bodhaka. They will give results according as their criteria explained earlier.

#### 76. Mars Dasa

##### Verse 96 (Mars Dasa)

மங்கலனார் தன் திசைக்கு மார்த்தாண்டன் பாசகனாம்  
திங்களரும் போதகனாஞ் சேயிழையீர் – பொங்குபுகழ்  
யயுதன் வேதகனா மித்தரணி யோரறிய

**ஆயசனி காரகனேயாம்.**

**Meaning:** In Mars Dasa, Pachaka is Sun; Bodhaka is Moon; Vedhaka is Mercury and Karaka is Saturn.

#### **77. Mercury Dasa**

**Verse 97 (Mercury Dasa)**

புந்தி திசைக்குப் புரவலனே  
சந்திரனே பாசகானத் தானாக – போதகனாம் இந்து நூதல்  
மின்னனையீர் செவ்வாயோ வேதகனாம்  
வெள்ளியோ மன்னுபுகழ் காரகனாகும்.

**Meaning:** For Mercury Dasa, Pachaka is Moon, Bodhaka is Jupiter, Vedhaka is Mars and Karaka is Venus.

#### **78. Jupiter Dasa**

**Verse 98 (Jupiter Dasa)**

வேந்தன் மகாதிசைக்கு வெய்யவனே வேதகனாம்  
போந்துவருஞ் செவ்வாயே போதகனாங் – காந்திசெறி  
சந்திரனே காரகனாஞ் தையலே தாரணையில்  
அந்தகனே பாசகனாமே.

**Meaning:** For Jupiter Dasa, Vedhaka is Sun, Bodhaka is Mars, Karaka is Moon and Pachaka is Saturn.

#### **79. Venus Dasa**

**Verse 99 (Venus Dasa)**

வெள்ளி மகாதிசைக்கு வேந்தனே போதகனாம்  
தெள்ளுபுதன் பாசகனாஞ் செங்கதிரோ – மெள்ள வரும்  
காரகனே தானாகும் காரியோ வேதகனாம்

வாரணியும் கொங்கைமயிலே.

**Meaning:** For Jupiter Dasa, Bodhaka is Jupiter, Pachaka – Mercury, karaka – Sun and Vedhaka is Saturn.

## 80. Saturn Dasa

### Verse 100 (Saturn Dasa)

சனியின் திசைக்குச் சசிபோ தகனாகும்  
இனிய செவ்வாய் வேதகனென் றேந்தும் – கனி மொழியாய்  
வெள்ளியே பாசகனாம் வேந்தனே காரகனாம்  
தெள்ளுதமி மோருரைத்த சீர்.

**Meaning:** For Saturn Dasa, Moon is Bodhaka, Mars is Vedhaka, Venus is Pachaka and Jupiter is Karaka.

### Explanations:

The entire list is tabulated below:

Sl.No.	Dasa Lord	Pachaka	Bodhaka	Karaka	Vedhaka
1	Sun	Saturn	Mars	Jupiter	Venus
2	Moon	Venus	Mars	Saturn	Sun
3	Mars	Sun	Moon	Saturn	Mercury
4	Mercury	Moon	Jupiter	Venus	Mars
5	Jupiter	Saturn	Mars	Moon	Sun
6	Venus	Mercury	Jupiter	Sun	Saturn
7	Saturn	Venus	Moon	Jupiter	Mars

In Sarvartha Chinthamani verses 131 to 144 speak about this Pachaka, Bodhaka etc. What is exactly the same as given above. Though we do not find a linkage between the Pachaka, Bodhaka etc planets with the dasa-antardasa lords, the position of planets from the particular planet, to whom they become Pachaka, Bodhaka, Karaka and Vedhaka is given.

### From the Sun:

If **Saturn** occupies the 6<sup>th</sup> from Sun, he becomes **Pachaka**. **Mars** in the 7<sup>th</sup> from Sun becomes **Bodhaka**. **Jupiter** in the 9<sup>th</sup> becomes **Karaka**. **Venus** in the 11<sup>th</sup> becomes **Vedhaka** planets.

### **From the Moon:**

Venus in the 5<sup>th</sup>, Mars in the 9<sup>th</sup>, Saturn in the 11<sup>th</sup> and the Sun in the 3<sup>rd</sup> from Moon are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

### **From Mars:**

The Sun in the 2<sup>nd</sup>, Moon in the 6<sup>th</sup>, Saturn in the 11<sup>th</sup> and Mercury in the 12<sup>th</sup> from Mars are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

### **From Mercury:**

Moon in the 2<sup>nd</sup>, Jupiter in the 4<sup>th</sup>, Venus in the 5<sup>th</sup> and Mars in the 5<sup>th</sup> from Mercury are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

### **From Jupiter:**

Saturn in the 6<sup>th</sup>, Mars in the 8<sup>th</sup>, Moon in the 7<sup>th</sup> and Sun in the 12<sup>th</sup> from Jupiter are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

### **From Venus:**

Mercury in the 2<sup>nd</sup> Sun in the 6<sup>th</sup>, Jupiter in the 12<sup>th</sup> and Saturn in the 4<sup>th</sup> from Venus are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

### **From Saturn:**

Venus in the 3<sup>rd</sup>, Moon in the 11<sup>th</sup>, Jupiter in the 6<sup>th</sup> and Mars in the 7<sup>th</sup> from Saturn are respectively Pachaka, Bodhaka, Karaka and Vedhaka planets.

In the subsequent verses the author of Sarvartha Chinthamani the results of such positions given above are clearly explained. In some cases enmity works good; in some cases friendship results in good.

The Pachaka planet becomes enemy to Sun and Moon. The rest become friends.

The Vedhaka planet becomes enemy to Mars and the rest are friends.

The Bodhaka planet becomes enemy to Mercury, the rest are friends.

The Pachaka and the Vedhaka planets become enemies to Jupiter, the other two are friends.

The Karaka and Vedhaka planets become enemies to Venus and the rest are friends.

The Karaka becomes enemy to Saturn and the other three are his friends.

Explanations for the above: When Saturn occupies the 6<sup>th</sup> from Sun he becomes Pachaka and as such he will be considered as an enemy of Sun in addition to being a Nasargika enemy.

Venus in the 5<sup>th</sup> from Moon becomes Pachaka and he will be classed as a foe.

Mercury in the 12<sup>th</sup> from Mars is his Vedhaka and he becomes an enemy.

Jupiter in the 4<sup>th</sup> from Mercury becomes his Bodhaka and he becomes foe.

Mars in the 6<sup>th</sup> and Sun in the 12<sup>th</sup> from Jupiter become his Pachaka and Vedhaka planets respectively and they become foes.

Jupiter in the 12<sup>th</sup> and Saturn in the 4<sup>th</sup> from Venus become his Karaka and Vedhaka planets and are declared his enemies.

Jupiter in the 6<sup>th</sup> from Saturn becomes his Karaka and thus will be classed as an enemy. These denote the various sources of strength on considerations of which predictions of good and bad have to be based.

In the Prakirnadhaya of Uttara Khanda of Parasara Hora, Chapter 6 and verses 18 to 23 we have a list of Pachaka and Vedhaka planets. Their places are counted from the house occupied by a planet.

<i>Planet</i>	<i>House</i>	<i>Vedhaka</i>	<i>House</i>	<i>Pachaka</i>
Sun	II	Venus	6	Saturn
Moon	3	Sun	7	Venus
Mars	12	Mercury	2	Sun
Mercury	3	Mars	2	Moon
Jupiter	12	Sun	6	Saturn
Venus	4	Saturn	2	Mars
Saturn	7	Mars	3	Venus

### Results of Pachaka, Bodhaka, Karaka and Vedhaka planets as per Sarvartha Chinthamani:

The planet which becomes Pachaka, confers upon the native excellent food, good cows milk, valuable clothes and ornaments, power, wealth and lands, much happiness, courage, hopefulness, great energy and success.

If the Pachaka planet becomes a friend the above results are to be expected. If he becomes an enemy, losses and troubles from these sources will mark the track of the Pachaka planet.

If the planet becomes Bodhaka, he will give great gain and power, much respect among the ruling classes, high education, wit and humour, reputation, religiousness and general happiness.

If the Bodhaka planet is a friend he produces the above good results. If otherwise the results will be the reverse of what has been foretold of him.

The Karaka planet produces wealth and poverty alternately. It gives disease and trouble to wife, children and relations and unhappiness in monetary affairs. If the Karaka planet becomes a friend, he produces trouble through thieves, fire and low classes of people. If he becomes an enemy he gives the reverse results or happiness and success.

Vedhaka planet produces danger from thieves, fire enemies and rulers, travelling in foreign countries and loss of wealth and happiness when it is friendly. When it is unfriendly the reverse results are to be predicted i.e. the man will have success, much respect and happiness.

## 81. Mahadasa results

### Verse 101

ஒருவர் மகாதிசைக்கு ஞற்ற பலனுண்ண  
வருவர் நவக்கிரக மாதே – அவரவரில்  
போதகனும், பாசகனும் போற்றுபொருள் காரகனும்  
வேதகனு மாகிவரு வார்.

**Meaning:** In each Mahadasa, the results will be either good or bad according to their position as Bodhaka, Vedhaka, Pachaka and Karaka.

### Verse 102.

இந்தப்படி நால்வ ரெய்தியொரு கோள் திசைக்குள்  
வந்துபல னுண்ணும் வகையறிந்தே – சிந்தித்  
துரைத்தபல னொத்திருக்கு மொண்டொடியே கேளாய்  
தரைத்தமிழோர் தாமறியத் தான்.

**Meaning:** Like this under each Dasa, the Antardasa planets also must be giving their results according to their position as Pachaka, Bodhaka, Karaka or Vedhaka. Like this results must be pronounced.

**Explanations:** A planet when it becomes a Dasa Lord, during its period, the results will be coming in the various Antardasa of planets according to their karakatwa as well as ownership of Bhavas. But if they become any of the four states of Pachaka, Bodhaka, Karaka or Vedhaka (to the dasa lord) the results may vary. For example according to Rasi chart if a planet owns a benefic bhava he will be giving benefic results. But if that planet becomes a Vedhaka to the dasa lord in during its Antardasa, the planet may give quite a contrary result. This must be borne in mind while giving predictions.

Now let us turn to the left out stanzas of Jataka Chandrika vis-à-vis Laghu Parasari:

### Stanza - 78

यज्ञारायणमित्या यायजूक् तनूभव।

श्रीवेङ्कटेश्वरर्येण कृता जातकचन्द्रिका ॥ ७८ ॥

**Meaning:** This work Jataka Chandrika has been written by the learned Pundit Venkatesa Sastrulu, son of the Dikshit Yaghaharayana.

### Laghu Parasari – O.P.Verma

Thus Sri Venkateshwara the son of Yajnanarayana Dikshita has composed the work Jataka Chandrika (Lit Moonlight of horoscopy).

### Notes:

The author of this work is different from the author of Sarvartha Chinthamani Sri Venkatesa Divajna, who was the son of Amiah Dikshita.

### Laghu Parasari – O.P.Verma

The following verses were not found in Jataka Chandrika

### Specific Rajayogas:

लग्नकर्माधिनेतारावन्योन्या श्रयसंस्थितौ।

राजयोगाविति प्रोक्तं विरव्यातो विजयी भवेत् ॥ ४१ ॥

धर्मकर्माधिनेतारावन्योन्या श्रयसंस्थितौ।

राजयोगाविति प्रोक्तं विख्यातो विजयी भवेत्॥४२॥

If the Lagna and the 10<sup>th</sup> lords are in house exchange or the Lagna lord be in the 10<sup>th</sup> house and the 10<sup>th</sup> lord be in the Lagna, the native born is famous and successful.

If the 9<sup>th</sup> house lord be in the 10<sup>th</sup> house and the 10<sup>th</sup> house lord be in the 9<sup>th</sup> house, the native born is famous and successful.

#### Notes:

The Yoga or auspicious combination arises out of the relation of Kendra and Trikona Lords. The two Slokas under discussion are about two very auspicious yogas of first grade. The Lagna is first Kendra as well as Trikona. Therefore Lagna lord himself a Rajayogakaraka. If this Lagna lord is related to the 10<sup>th</sup> house (strongest Kendra) lord, a very powerful Rajayoga is caused. According to Sloka निवसेतां व्यत्ययेन तावुभौ धर्मकर्मणोः। the relation between the Kendra and Trikona lords is a first grade auspicious combination or Yoga and among these the Yogas formed by the Lagna and 10<sup>th</sup> lord and the 9<sup>th</sup> and 10th lords are of superlative degree. These two yogas are called Rajayogas.

If the Lagna and 9<sup>th</sup> lords exchange houses then also it is an auspicious combination but as Lagna is predominantly a Trikona, therefore this yoga does not fall under Rajayogas. For Gemini or Sagittarius Lagna charts if Mercury and Jupiter occupy the Lagna or 10<sup>th</sup> house then it is a Rajayoga. For Taurus Lagna chart, if Saturn alone occupies the 9<sup>th</sup> or 10<sup>th</sup> house then it is a Rajayoga.

The Rajayoga chart's native will be at the peak of his career in the Dasa and Bhukti of Rajayogakaraka planets but if the Dasa Bhukti of such planets do not arrive in one's lifetime even then such a native is of higher strata of the society, enjoying prosperity.

Sri Vinayaka Sastry 'Betala' holds that the relationship between the Kendra and Trikona Lords has been talked of many times earlier in the text then what was the need to say the same thing again in the concluding Sloka of the text.

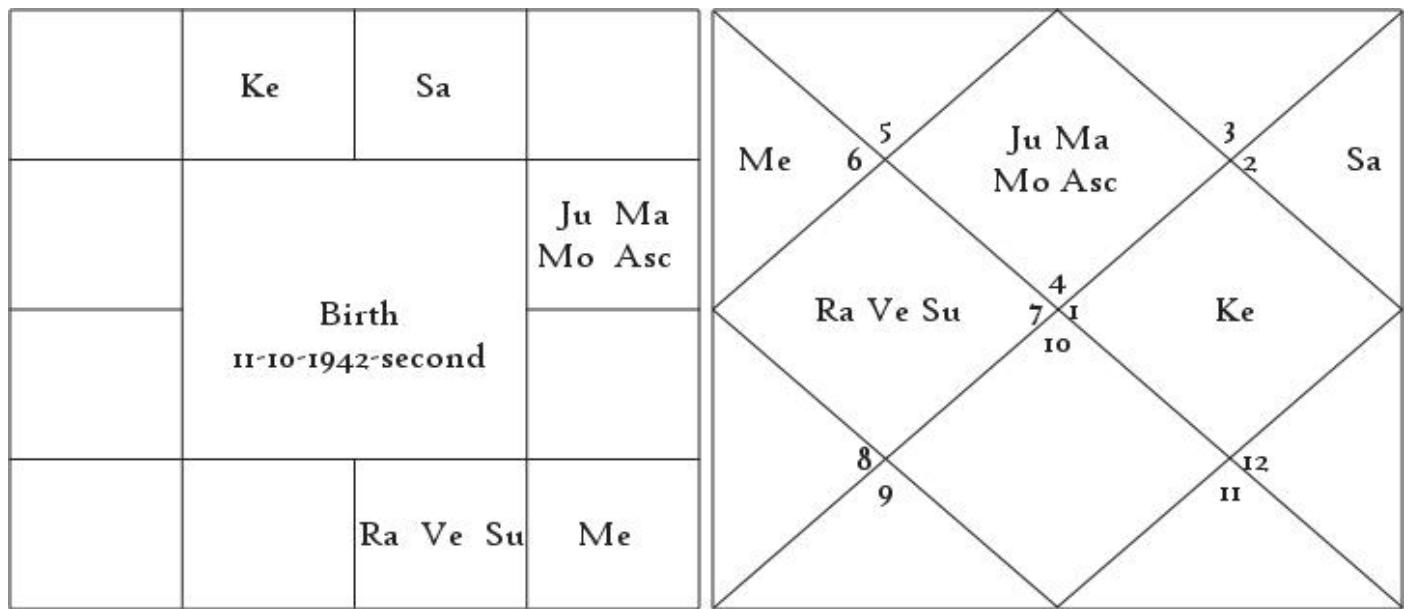
According to Sri Betala Sastri the text actually suggests here four specific Rajayogas, as under:

- (i) The Lagna and 10<sup>th</sup> lords be in the 10<sup>th</sup> house.
- (ii) The Lagna and 10<sup>th</sup> lords be in the Lagna.
- (iii) The 9<sup>th</sup> and 10<sup>th</sup> lords be in the 9<sup>th</sup> house.
- (iv) The 9<sup>th</sup> and 10<sup>th</sup> lords be in the 10<sup>th</sup> house.

Sri Sastry further says that in this text no word is without a purpose and meaning and if something is said again then it must be in some pretext. Therefore Sri Sastri forwards his interpretation as above.

Actually there is no much contradiction between the two interpretations as the Yoga causing planets are the same. House exchange is most powerful relation vide Sloka 13.

### Example



The chart above is of a Dewan or Minister of a few princely states of pre-independence India. Here the Lagna and 10<sup>th</sup> lords are in the Lagna which is a very powerful Rajayoga combination.